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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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cription to any Volume begins in August. Published on the 20th of each month.*

Letters

"The World Religion and Peace Conference, as far as the organization goes, was superb. It was attended by 200 people—*the clergy was poorly represented.* The summing up of discussions held during the Conference was given by Rev. Mullins. He said: 'It was clearly found *that the religions were not making a more humane person out of the individual and that a technique* (like Yoga), *or should. I say a new technique must be found if World Peace is to come about, as it started from the individual*' ....

"I am enjoying teaching and thus learning more and more every day."

Melbourne BRIAN MCARTHY

"It was very pleasant to read also of the residential yoga camp, for it is surely under *such conditions that the true concept of the yogic way of life can be experienced.* I wish I could have participated. However, we did have a yoga weekend which I organized, the first ever in the A. C. T. It was a tremendous success, not so much to my own efforts but much more to the lecturers who came, pleasant environments and above all the wonderful *spirit of involvement* by all who were there.

"The camp conditions were pretty rugged (rough) but I think this was also a determining factor in the enjoyment of the whole event; comforts were limited which meant we had to tolerate a few discomforts, which was all to the good . . . We have since formed a Yoga Study Group which meets once a month with the purpose of expanding our knowledge of Yoga and a better way of life. We are endeavouring through various avenues to give a very broad aspect of the subject. For the month of September, we will have Dr. Rizvi from the Australian National University to talk of Yoga and the Yogis in the Muslim period . . . I have no doubt about the future and the role that Yoga will play in it."

Canberra MRS. MAVIS RAYMOND

YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

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THE SICK SOCIETY

by SHRI YOGENDRA

THE society has been sick, to a more or less extent, throughout history because human civilization and culture did not fully succeed in weeding out the grassroots of savage inherited potentials. In the alternative, the more a man became aware of himself, devoid of appropriate discipline, discrimination and sublimation, the more covetous and possessive he became. To fulfil this purpose, the acceptance of two essentials for human prosperity on the material plane thus became imperative from the very early periods in the form of power (*śakti*) and wealth or possessions (*lakṣmī*). It is no wonder therefore that such ill-conceived imperatives (the reflexes of the savage instincts) got deeply rooted in the subconscious of mankind. This led man to acts of aggression and injustice against others. With progressive material civilization and culture, man also began to expand his area of influence with the help of both *śakti* and *lakṣmī*. In this context, the interests of others were negated or sacrificed for one's own personal interests. This evident cannibalistic trait is present even in our modern life where each regards his own existence as paramount.

The accumulation and misuse of these two powerful mundane factors, authority and wealth—usually vested in the powers that be—created and spread the most virulent infection which affected the whole society through corruption and other anti-social vices till a major section of humanity remained immobilized. Politics, economics and other infra-structures of science and of technology merely added to the cunning viles of corruption and succeeded in perverting human minds. Human rights have been thrown to the winds and the few who enjoy concentration of power and wealth rule supreme through various sophisticated devices. Civilization and culture, when applied for material benefit, only serve as handmaids.

Education, the basic element of progress of both culture and science is fundamentally so dominated by the two material impervatives that it could not escape the imperious hold of both authority and wealth. Education governed by these imperatives is therefore a hoax and is pregnant with a slant in favour of one or both. Unless this process of education is liberated from their clutches firstly at the conscious stage and subsequently at the subconscious level, human society cannot escape the suffering of its own inexpedience. At the stage of education of the conscious, uncommitted and rational approach will, surely prove a suitable deterrent and a preventive against apparent sickness in the society, while at a higher level of the subconscious, yoga education with is subtle technology can help to uproot the savage tendencies which *are* the causative factors of susceptibility and precipitation of sickness. The first, desideratum is to destroy the corrupt influence of power and wealth.

The sick society must realize that the continued sickness might penetrate below the skin and take on volcanic habit of irruption that might keep human society in jeopardy and someday blow up the very foundation of human relationship. Unless modern education is supplemented with this new perspective and freed from the imperatives which govern it, the sick society will continue to suffer its pangs and pain inspite of all the medicos—physical, political, social, metaphysical, *et al.* It is about time for human society the world-over to take stock of this situation and meet this ever-present challenge of chronic sickness. If anything like yoga can play its part in curing human sickness, its genuine application should be promoted by all sections of humanity without any inhibitions. Its early application rests with those who share this view and *regard promotion of yoga education as a social duty.*

(*To be continued*)

A REPORT ON RESIDENTIAL YOGA EDUCATION CAMP FOR TRAINING STATE GOVERNMENT TEACHERS

by GERHARD UNGER

Practice Teaching :

A number of groups of school children of various schools were taught yoga by the trainees. By turn, every trainee had at least one chance. There was also facility to teach adults—senior students of the Institute as well as students of the general class. For this programme, the trainees were divided into two groups, one of the group teaching while the other observing and scrutinizing.

Group Activities :

These consisted of discussions, toast master sessions (public speaking), impromptu functions, psychological questionnaires, social gatherings etc. A system of daily evaluation consisted of checking progress in self-discipline, faith and humility, disinterestedness, right understanding, performance of practices etc. *Mauna* was a regular feature, one hour of silence every day from 2 to 3 p.m. Self-help was insisted on in personal chores, cleaning beyond living space, filling *matkas* with drinking water etc.

Project Work :

Every student had to write an essay, read certain books and prepare summaries for the day etc.

Slide shows :

The following shows were organised :

(*i*) The 8-Fold Path of Yoga, (*ii*) A Model Centre of Yoga Education, and (*iii*) Yoga for Better Living.

Poster Exhibition :

The following poster exhibitions were organised :

(*i*) History of Yoga, (*ii*) Yoga and Research, (*iii*) Yogic Diet, (*iv*) Yoga and Miracles, and (*v*) Yoga as a Way of Life.

Tutorials :

In the last week tutorials were given in practice and in theory. A practical examination was held in the last week.

Seminar :

A two-day seminar was conducted at the end of the course for examination of the students. The seminar was attended by a large invited public and educationists.

Guest and Guest-Speakers :

Minister of Education, Mrs. Prabha Rao ; Minister of Finance, Hon. M. D. Choudhuri; Mr. Justice N. L. Abhyankar ; Vice-Chancellor of the University of Bombay, Principal, T. K. Tope ; Secretary, Education Dept., Dr. A. U. Sheikh; besides the following principals (*i*) Shri Soli Pavri, (*ii*) Dr. V. K. Tiwari, (*iii*) Miss S. Shirodkar, (*iv*) Shri S. S. Balani, (*v*) Shri T. H. Daryani, (*vi*) Shri Ranganathan and (*vii*) Shri M. K. Lall. There were many other invitees also to address the group on selected topics.

Curriculum :

The syllabus of yoga education prepared by the Government of Maharashtra for teacher training as well as its syllabi for Standards V to X were carefully studied for the preparation of the course. The following are a few reasons why the syllabus was found inadequate :

(1) The syllabus was one-sided, emphasis being on asanas without going into the question of the technique, which is varying with different traditions.

(2) There was an unsystematic collection of asanas, many of them difficult or even dangerous were included for school children.

(3) Too much emphasis was given to asanas for extremities.

(4) No special training for lady teachers was provided and no distinction of practices for men and women was formulated.

(5) No motivational talks at all were prescribed in the syllabus.

(6) No scope was provided for healthy habit out of the wide range of yoga hygiene practices.

(7) No information on how to use the syllabus for 10-day teacher training camp or in actual class rooms etc. was given.

Summing up, it must be said that *the syllabus of the Government of Maharashtra takes yoga to be a kind of physical exercise* and not as a total education of the personality of the child—harmoniously on physical, mental, moral and spiritual levels. The teaching work in the camp was based on the syllabus for yoga as per the syllabus of the All India Board of Yoga which incorporates the right prespective and integrated simplified approach to the individual and the child. The Maharashtra syllabus was not excluded but put before the students and they were trained in that syllabus as well as that of the All India Board of Yoga. Through a comparision, the students themselves came to appreciate the advantages of an integrated simplified approach of the AIBY syllabus, as this syllabus was better motivated, more systematic and practically effective.

Examination :

The examination was a threefold affair. During the theoretical examination at the seminar, a panel of judges evaluated each student on his talk and questioned them several times, using for criteria depth of understanding, clearness of presentation, personal conviction etc. One whole day was devoted to examination of practices. Every trainee one by one was examined, criteria were proficiency in performing practices, theoretical knowledge of steps, benefits and classification, and a disciplined and calm performance etc.

The third part of the examination was made up by daily evaluation throughout the camp which allowed a fair judgement of one's attitude towards study, teachers, colleagues and life. Examinations turned out very good. No student missed the '*goal*', some uncertainties in understanding, or a very unflexible body non-conducive to good performance of asanas encountered. On the other hand, there was a group of about 8 trainees with very good results in practicals as well as theory. Some could perform all the practices well and also understand steps, benefits and other important matters about them. Others came out with a convincing well-prepared talk on yoga and did not fail to answer any question put to them by the judges.

The Booklet :

As a guide for teachers training, in fact, as a total curriculum for a 10-day teacher-training camp, Mr. L. M. Sukhthankar, one of the teachers of the Institute, prepared with the help of the whole group of trainees a 36-page booklet, *Yoga Sikhsana Pathakrama*, in Marathi that was released by the Hon. Shri M. D. Choudhuri, Minister of Finance, Government of Maharashtra.

Yoga Education Group :

In order to give guidance to the teachers beyond the period of the camp, all the trainees became members of the Yoga Education Group. This membership includes also the use of a vast selection of teaching aids prepared by The Yoga Institute consisting of a Documentary, three series of slide-shows, two films, six poster-exhibitions, a dozen banners, books and phamplets, and anatomical charts etc.

YOGA FOR THE MODERN AGE*

by F. A. FAZALBHOY

THIS art and science of Yoga was taught in the past by the yogis in their Gurukul Ashrams where parents brought their children at the age of 7 or 8 and kept them with the Gurus for acquiring knowledge. Every *Shishya* imbibed the spirit of selfless service through rigorous training. This helped him to build up discipline and character, which eventually benefitted the person concerned, his family and also the society in which he lived. Ultimately, he was fully equipped to mould the character of others.

These Ashrams were the seats of knowledge, knowledge not merely of the mind and the body but of life itself. Asanas and Pranayams were, of course, taught so that the person could keep healthy. His mind was developed through the practice of Pratyahara, but right through his training there always existed the practice and observance of Yama and Niyama as the fundamentals of a balanced life. The Guru instilled in him a sense of morality and higher values, guided by his conscience, in addition to sharpening his intellect, and keeping his body healthy. The Guru believed in the concept of educating the *total* man and not a part of him. Education imparted on this basis made a very great contribution towards the building up of a healthy and rational society which believed in moral behaviour as a code of life. This was the finest heritage of our country in olden times.

It is a tragedy that, today, we have forgotten these old concepts of education. Modern educational institutions are not interested in instilling into the pupil the correct code of morality and are only concentrating on physical training and mental cramming. This has produced a generation which does not know how to think along correct lines, and which does not know what behaviour based on rectitude is. They are guided in a mechanical manner without promoting their ability to think for themselves and without arousing their conscience to guide them.

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* Talk by Mr. F. A. Fazalbhoy, President, Friends of Yoga Society, on YOGA FOR THE MODERN AGE at the World Renewal Yoga Conference at Mt. Abu from 1st to 4th December; 1972.

This has resulted in a tremendous amount of frustration which the modern youth is experiencing throughout the world. The present indiscipline, violence, addiction to drugs and other malfactors have resulted in lowering moral standard and creating a crisis of character. Such is the direct outcome of our neglect of the old and valuable concepts of teaching which were the pillars of our culture.

The children of today are the leaders of tomorrow. The world, to be, will be what our children do when they grow up and take on responsibilities. Train them properly, educate them correctly and mould their bodies and minds in the concept of healthy and balanced living, and one can reasonably be sure that the future will be safe in the hands of such grown up children. We have to give them opportunities so that their good qualities flower forth steeped in our ancient culture—which is Yoga.

Teaching requires not only knowledge and calibre but also insistence on the appreciation of correct values as an essential part of education. Teachers are moulders of the mind of a nation and, as such, it is our duty to see that teachers are selected carefully and trained up adequately in all the three aspects of development—physical, mental and moral. It is most important that their remuneration be worthy of their profession so that they are not troubled by strains and stresses for maintaining themselves decently. The teaching profession should be one of the well-paid professions so that we can attract the right type of persons to take it up. If we fail to do this, our society is bound to suffer and the future generations will blame us for this neglect.

There is the other side to the coin of teaching, which is learning. Teachers of the highest order are able to create in their pupils an insatiable desire to learn—learn from everything. They are able to find "tongues in trees, books in brooks and good in everyhing." The desire to learn comes as a result of a combination of a number of happy circumstances, such as a dedicated teacher, sound teaching, pure atmosphere and worthy community life. The Gurukul provided all these and it is my fervent wish that we take steps to provide similar opportunities, subject to such variations as are inevitable in the modern society.

Looking around, we find that the West has made tremendous advances in technology and the resultant materialism. We have achieved a great deal of perfection in things material and, in scientific progress, we have succeeded in landing on the Moon. But where has all this progress led us? It has not brought any peace, happiness or contentment to them. Their standard of living is more than ten times higher than that of others. If this progress has not brought peace or contentment, what is the use of maintaining such a high standard of economy where living becomes an endless worry and where suicide rate, because human beings are frustrated, mounts up? Should we not take stock of things and look for the real cause for such seemingly contradictory conditions where, on the one side, there is material prosperity and on the other side an absolute denial of inward peace.

It is not an exaggeration to state that there is great imbalance between material prosperity and inward peace. In the commonsense parlance, prosperity should bring about peace. But because of the absence of moral values concomitant to material values, our progress is lopsided. We have forgotten that we have no right to live on others ; we are not aware that one cannot be happy in the midst of the misery of others. We have to realise that *there is more joy in giving than in getting*, that they are the blessed ones who have the ability and willingness to give—give of their wealth, their intellectual attainments, their kind words and even good thoughts. We have to teach and learn that violence never pays, that greed is self-defeating, that excess of anything is not morally permissible and that anything obtained by fraud and cleverness never lasts. Falsehood shall be found out and cunning will recoil on us. It has been rightly said that *there is enough in this world for everyone's needs but not enough for one man's greed.*

It is spiritual development that was the aim and objective of Gurukul Ashrams. From Yama and Niyama they led to Asana and Pranayamas, then to Pratyahara, Dharana, Dhyana and ultimately to Samadhi. It is by climbing up this eight-fold path step by step that a person develops into a full human being and becomes an embodiment of character and nobility, humility and selflessness, love and truth, dispassion and serenity. These are all spiritual qualities which flow automatically through a human mind when it is purified. Unless we learn and teach this and much else, we will just be moving rudderless, in no fixed direction, without a goal. What would appear as progress would in reality be only movement—in what direction, only the future can tell definitely. The obvious solution is Yama-Niyama—do's and don't of action and thought ; Yama-Niyama is the bed-rock of Yoga. It is for this purpose that many persons of high calibre have made it a mission of their lives to propagate the right type of Yoga.

Our modern age which is in shambles does require the help of Yoga very urgently. Once these yoga principles are inculcated in the youth starting with their education, then we will be able to see for ourselves the results within a decade or two. Our whole educational system must be reoriented to correct thinking and correct behaviour rather than training the student to merely cramming his books and writing down answers mechanically at the time of examination. Correct development of the mind is more important than mere mechanical training. To change our present structure of education is not merely a task of individuals or societies but also the major task of government. For good education, we do not need costly buildings but what we need are campuses under the trees plus well-trained and qualified teachers who have learnt and practised Yoga and who know what to teach and how to teach. Such teachers will be able to command the respect and affection of their pupils through love, personal example and a spirit of selfless service. This is the most important characteristic of a good teacher, and such was always the guiding principle of the Guru of the olden times.

Let us change our methods of teaching and adopt the principles and methods according to the old Gurukul Ashram concepts and train up as many *Guru-type teachers* as possible so that we may succeed in re-educating our younger generation and building up a better society. This is very much needed for our modern age and if we neglect it for too long we shall sink back into the dark ages. Such a catastrophe will come not through lack of training but through lack of knowing the values of life which must be taught first before we come to the progress of science. Scientific progress without the guidance of conscience may result in complete destruction of the world. But if the principles of Yoga are taught side by side with science and technology then we should sooner than later succeed in making spiritual progress, which is the real heritage and destiny of every human soul.

There are several schools of Yoga and each one of them serves its worthy purpose *i.e.*, to divert the minds of man inwards. The main purpose of my talk is the urgency and absolute necessity of propagating Yoga among the people, particularly the younger generation, by creating an interest in them for Yoga—Yoga not as physical exercises or dogma, but as a code of behaviour or a way of life. Our modern age needs it very urgently and the sooner we start the teaching and practice of Yoga among the masses through correct education, the quicker we shall reach our goal of a better society. Propagation of Yoga is my main interest and I would welcome from all my friends their good will in this direction.

REPORTS ON PROMOTION OF YOGA

A Spiritual Development Conference as recorded by Mrs. A. N. Desai.

The Conference was held on 17th October 1972 at Nemani's Wadi, Bombay. There were speakers from various organizations associated with yoga and spirituality. The main topics discussed were : (*i*) The true nature of Yoga and meditation ; (*ii*) Acceptance of Yama Niyama as the basis for spiritual development ; (*iii*) Efforts to gain a place for higher values and yoga in educational institutions ; and (*iv*) Peace in our country and the world at large.

Shri Yogendraji, President of the All India Board of Yoga, presided over the conference. Smt. Savitaben Nanjibhai Mehta was the Chief Guest. Shri Naranji Shamji Momaya extended the welcome.

Shri Yogendraji next spoke and provided guidelines to the conference. "Development is acceptedly both material and spiritual. All types of development—physical, moral, intellectual and spiritual is possible ; there, however, seems to be little desire for spiritual development. There is a technology for spiritual development which is available to us. It is yoga. Yoga is a communication link between the object—outside and the subject—inside. This linkage of a communication channel is yoga. It is not easy for the mind to concentrate, so some sort of technology is necessary. Transcendental meditation as advertised to-day is of no calibre. Violent meditation is not permissible in yoga. If the knowledge of yoga is revived in India, we would be able to revive all her culture.

Spirituality is not evident to-day, because all levels of education tend to-day to intellectual and mental but not moral development. *First component of education should be moral.* It is essential that a few people should make a "quiet noise" to change the fibre of our society so that our education is remodelled to fit in the basic principles of morality.

An individual cannot easily manage to keep peaceful. How then can he talk of world peace ? But there is a science and method of peace. Each man can start its study and he will act as a model for others."

MAHARASHTRA YOGA TRAINING CAMP, Chopda by H. B. Patil, P. O. Badgujar, M. S. Patil, and S. S. Vani.

WE are conducting our November 1972 Yoga Camps. The second camp is having 43 trainee teachers. We have already trained 46 in the first camp which was quite successful due to your kind guidance and blessings. All four of us are very grateful to you for solving our difficulties, encouraging us by sending the charts. Besides the knowledge gained at The Yoga Institute, we have taken help of certain literature from which we have added notes. We also conduct lesson-practice sessions for which we get school students.

Our camp is located about one and half miles from the town in a picturesque surrounding. The place is quite spacious and is like an *ashram* surrounded with mango and nim trees. The trainees enjoy the surroundings and have no complaints whatsoever. A stage out of wooden platform for demonstration was made so that all the 60 teachers can observe well. The camp was inaugurated by Dr. Mayur from Chopda who is well informed about yoga. We also invite guest speakers who have good yoga knowledge and earnest desire of spreading it.

Daily routine at the camp here is more or less same as we had during our training camp at The Yoga Institute. We do not allow teachers to go out of the camp. The superior quality of food which we used to get at The Yoga Institute, we are unable to give to teachers here. After the first ten days camp, the teachers told us what improvement took place in their way of life and habits. Some of them had complaints of acidity, indigestion, constipation etc. which they say were cured and they feel energetic and fresh. The trainee teachers very often ask us from where have we gained knowledge. We tell them about the Institute.

Some of the teachers on the camp also feel that to practise yoga is quite difficult as it is difficult to control mind—emotions and desires. Anyway they begin to attempt it after one or two days of persuasion. By the time they really start changing, the camp ends. This short 10 days duration is the main difficulty. We remember the methods of teaching the qualities like humbleness and dedication which we are trying to imbibe.

THE FOUNDER

by CLEMENT VAZ

*Under Guru's Care**

PARAMAHAMSAJI and Manibhai were now alone together. They talked about the arrangements for their departure to Malsar. The disciple's trust in the guru was complete and without reservations. In the afternoon, Ambalal returned from the hostel bringing with him Manibhai's trunk which contained his few clothes and books, handed over the key to him and bade an affectionate good-bye.

Even as they were considering the details of their journey, Manibhai underwent his first yogic test. Whilst he was in the process of lifting his trunk to put it on one side, Paramahamsaji saw on one of his fingers a gold ring on which was engraved 'Mani' and which Manibhai fondly cherished. Tauntingly, Paramahamsaji first eyed at the ring and then at Manibhai as if to ask "why this attachment?" In a flash Manibhai understood the guru's mind and without pausing for a moment took off the ring and flung it out through the window. This first act of self-denial proved Manibhai's transformation under the impact of the forceful personality of Paramahamsaji.

About two days later they both left by train for Malsar. There was nothing petentious about Paramahamsaji's Ashram there. Overlooking the placid waters of the Narmada, it was a suitable place for quiet meditation though over a hundred inmates occupied it. All of them claimed to be the followers of Paramahamsaji and had their board and lodging free. They conducted the morning payers which included *bhajans* and were in constant attendance on Paramahamsaji except when he secluded himself from them. Paramahamsaji had an underground 'Retreat' in the Ashram into which he retired twice a day during fixed hours for meditation. He was not a scholar or a *pundit* learned in the *sastras* (scriptures) but a simple and godly man who taught love of one another by his own personal example. Nevertheless, Manibhai did not take long to perceive, observant as he was, that many of the inmates of the Ashram hardly lived in accordance with how Paramahamsaji would have expected them to.

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* This instalment should have preceded the previous one "*Mastamani*." We regret the error.—Ed.

Soon after this arrival, Paramahamsaji allotted to Manibhai a special study room but beyond an occasional enquiry whether or not he was comfortable Manibhai was, for several days, left entirely on his own. He did not have to join in the daily routine of life at the Ashram and spent his time mostly in watching and listening. He was unware of what plans Paramahamsaji had for him and was not particularly curious to know them either.

Sometimes Paramahamsaji would ask for Manibhai and impart to him some good advice but days dragged on almost vacantly until one afternoon the *guru* and the *chela* met in a tête-à-tête. Paramahamsaji desired that Manibhai should acquire mastery of the technology of yoga and early next morning, not to lose any more time, he called Manibhai into his underground retreat where he asked him to sit in the *siddhasana* pose and concentrate on the functions of the internal organs of his own body like the heart and the lungs. He did so for about thirty minutes and thus began Manibhai's study of the science of yoga under one of its greatest exponents.

Paramahamsaji's method of training Manibhai was peculiar. There were no regular lessons given but Paramahamsaji exposed Manibhai to different situations which demanded a certain alertness of mind and skill in handling. Many cases used to be brought to the Ashram in those days from far and near for treatment and Paramahamsaji often made Manibhai deal at first with some less complicated and progressively with more difficult ones. One such case was that of a fierce-looking middle-aged man covered with dirt all over, having long finger-nails, brought, in an utterly exhausted condition at Ranpur where Paramahamsaji used to isolate himself from the crowd. Paramahamsaji looked at the man for a while. His diagnosis was based on mere intuition and at once he told those who accompanied the man that there was nothing wrong with him. Mixing some kind of powder in a little of '*burfi*' sweet, Paramahamsaji asked Manibhai to give it to the man. He was testing Manibhai who, to avoid risk, left the sweet as close to the man as possible. The reaction was immediate. The man avidly swallowed the sweet and within about a half-hour began to vomit and purge violently. Paramahamsaji was satisfied. He said that the body was being cleared of the accumulated toxins. A warm bath was then given to him and the nails paired, all of which the man allowed to be done to him without resistance. The next day a milder dose was administered and some milk given to him to drink. Manibhai tended the case very carefully and in about a fortnight the man was restored to normal health.

On another occasion, a rich lady from Bombay suffering from pulmonary tuberculosis was brought in. As was usually done in such cases, one of the Ashram attendants gave to her a long piece of clean cloth (*vastra dhouti*) to be partly swallowed in order to remove the mucus gathered in the aesophagus. The cloth unfortunately got stuck in the throat and the patient was turning blue with suffocation. At this stage Paramahamsaji was called to the rescue. Unruffled, he turned to Manibhai as if to ask him "How do you tackle the situation ? " Manibhai paused to think and gave the patient a little hot water to sip with a little ghee. It worked and the loosened cloth was easily taken out. Paramahamsaji watched Manibhai all the time. He resolved to take Manibhai deeper into the secrets of yogic therapy.

Periodically, Paramahamsaji, accompanied by a few of his devoted followers, notably Manibhai and another who was nicknamed "Jaya Jaya Krishna" would go to the village of Ranpur and to Matheran Hills where too he would attend to many patients. On one of such peregrinations, at the Forest Lodge on Charlote Lake in Matheran, there was the twenty-four year old son of a Bombay Hindu Knight who was schizophrenic. Being accustomed to a life of too much ease and pleasure, he simply did not know how to spend his time. He harboured strange notions about himself and about the world around him. Paramahamsaji chose to entrust the responsibility for this case to Manibhai and decided to leave him behind at Matheran with the boy while he with the rest of his retinue would return to Malsar.

Before leaving, however, the Knight pleaded with Paramahamsaji for a group photograph to be taken. He had brought with him a photographer already. Paramahamsaji was against such publicity but not to displease the Knight agreed to be in the group. He warned at the same time that he would not be seen in the photograph. To the lasting surprise of all including the photographer, the place which Paramahamsaji occupied in the group was blank in the photograph. Later, Paramahamsaji explained the phenomenon to Manibhai saying that since he willed that he would not appear in the photograph he held back his *prana* momentarily from vibrating his physical body when the photographer clicked.

Left on his own, Manibhai lost no time in acquainting himself with the background history of his young patient and with his problems. He was constantly in the boy's company, went out with him for long strolls, taught him simple yoga practices, injected some discipline into his daily life and supervised and controlled the quantity and quality of the food he ate. Manibhai discovered that there was growing intimacy between the boy and a young nurse who was kept by the Knight to look after the son. Very tactfully, on the pretext of ill health, Manibhai had the nurse removed, and under the new regimen prescribed by him, the boy made steady progress towards recovery and in the course of two months was able to go back to his parents. Paramahamsaji rejoiced at Manibhai's success and recalled him to Malsar where many more cases awaited his deft handling. Like his *guru*, Manibhai gradually developed intuitive knowledge to judge and to diagnose each case correctly with the result that cure or relief invariably followed.

YOGA BHAVAN

The first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 54 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400055, *under registered cover* or it may be handed over to the Secretary in person where possible.

Individual acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members up to December 1972 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

		Rs. P.
1.	Sri Hans Raj Yadav	76·00
2.	Mr. Jack McKenzie	333·00
3.	Mr. A. M. Deane	101·00
4.	Sri Umesh Mahrotra	101·00
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YOGA EDUCATION

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THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00: $3.00 payable in advance.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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Letters

"As Mrs. Rama wrote you and as I told you in my last letter, the "third journey to the land of Yogis" is cancelled. It will now take place in January 1975 with a very large group of about 60. But I still maintain my will to introduce you to my wife, Maria Teresa. We shall visit The Yoga Institute in February 1974.

"I received a letter of the Director of Swissair (from Switzerland). Very impressed by my two journeys in India, it offers to me the possibility of giving lectures in Europe on Yoga, in all countries speaking French, as Belgium, Switzerland, France, Luxemburg etc. Swissair would provide everything. At the end of that cultural activity, I shall guide a large number of European practitioners of Yoga to India. If that programme is realized, I shall take advantage of it to divulge the name and work of The Yoga Institute.

"I always remember what Dr. Jayadevji told me during our last meeting. Life is offering to me all the opportunities to realize his suggestions. *To be a messenger of The Yoga Institute not only in Brazil but also in Europe is one of these apportunities*. During our visit to The Yoga Institute, I shall give you a full relation of my activities as the 1st President of the "Association Brazileira das Professores de Yoga".

Rio de Janeiro, Brazil J. P. BASTIOU

"I herewith apply for a vacancy at the Institute. I wish to start learning in 1975. When replying please tell me the amount for this and the duration.

"After finishing Yoga, I will learn *some magical tricks* in India. *My purpose for coming to India is Yoga*, but I would also like to learn *some magical tricks to help me financially* because the standard of living is very high in Zambia."

Kitwe, Zambia PAUL LUBANSO

YOGA

THE MONTHLY JOURNAL
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OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

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DANGER AHEAD

by SHRI YOGENDRA

In the past, the yogins and the students of yoga while they faced a few problems, apprehended no danger to their way of life. It is because they created no serious problems for themselves or threat to others by their own actions. They were therefore mostly carefree and allowed things to happen without themselves getting involved in or affected by them. Moreover, major environmental factors like the religious, the philosophical, the moral, the social, the economic and even the political were in their favour. This virtually left them severely alone and in peace. According to *Itihāshe Dargāhe Tīllāḥ*, even the unsympathetic foreign invaders left them to live their life in peace so long as they did not commit any crime against the society. It is also surprising to record that even such foreign inimical fanatics like Alexander the Great, Mohamad Gazni *et al* left the yogis undisturbed during their invasions because they found them harmless. .

Thus the yogins and the yoga students were the masters of all they surveyed and made their abode where they liked in any open place. They were supplied with their existential needs by members of the society. Why were they treated so well ? It is because the principles for which they lived and actually put them into practice in their life were held high and appreciated by the society even though not a majority were able to follow or fathom them.

Today the situation has come to such a pass that pollution of the environment and social life makes it very difficult for any yoga student to lead a peaceful life. First because the yoga principles and practices are no more accepted by the majority in the society and are therefore at a discount ; and secondly because politics has adversely affected all other human relations in regard to religion, philosophy, morals, economy, law and order, justice and similar other equitable and equalizing institutions.

None can deny the obvious fact that modern society is widely unyogic in character as is evident from the growing tendency to rampant violence (*hiṁsā*), to untruth (*asatya*), to theft (*asteya*), to sex crimes (*a-brahmacarya*) and to exploitation (*aparigraha*). That humanity cannot be at peace or be happy under mutual pressure of such antinomian climate is clear. This condition makes the very study of yoga and its promotion all the more difficult. This danger is present in all the countries of the world, including India.

The permissive drift for return to savage life by encouragement to indiscipline at all levels aided and abatted by contempt for moral values has not only become an attitude and part of the modern man but also of his society. This danger may increase if proper correctives are not applied in due time. The yogin, in his dealing with the modern society, should take adequate notice of this enigma and correlate his life and teachings to reversing this process of involution. To refuse to face reality or to run away from it on the dubious plea of following yoga will neither help him or the society in the practice or promotion of Yoga. Not the enlightened but the cowards seek refuge in aloneness in face of this tremendous challenge to yoga way of life, after having realized Yoga to be *the* only path leading to human happiness and peace.

Living in the society which contributes to his physical existence, it is unbecoming of the yogin to remain unconcerned about the ignorance and suffering of his fellow beings. Just as the society serves him during his lifetime, it is obligatory on his part to serve the society similarly. This should be regarded as a duty which the yogin owes to himself before he leaves his mortal coil. Achieving *samādhi* may be good for the yogi but the society must also proportionately benefit from him. All difficulties and dangers inherent in such service should be borne with fortitude as part of his Yoga achievement. Yogins and the students of Yoga apathetic to their social responsibilities are, in a sense, *unyogic*.

BUDDHISM AND PSYCHOTHERAPY

by VISHWANATH PANDEY

ALTHOUGH psychotherapy has been taken seriously as a science only during the last fifty years, it has been used in some form or the other as the art of healing the sick soul or warding off evil spirits ever since the beginning of human civilization. It was usually connected with religion, now known as Religious Psychotherapy, and was used by prophets, priests, wizards and several other kind of spirit doctors, to restore what is known as deviated spirits or sick-soul. It was mixed with magic and myth and involved several kinds of practices from refined and sophisticated to crude and notorious. The nature of practices of psychotherapy depended on the type of religion or belief to which it was attached.

Some of the religions like Christianity developed psychotherapy and obtained, to some extent, favourable results also. However the scope and method of Religious Psychotherapy was narrowed down by the religious presuppositions mainly the belief in the Almighty, preoccupations of sin and the idea of suffering. As for the methods employed by religions are concerned, they used various techniques of psychic healing by magic or so-called divine power used by the religious men and professional wizards. Christianity introduced yet another method known as "confession" which produced some desired results in curing psychic cases. Herbs and talismans were also used for this purpose. But the most important factor which sometimes produced favourable results, though might be accidentally, was the element of *conviction* or faith on the path of psychic patients.

And the success of the therapist here depended, to a great extent, on his skill to create this *faith* or *conviction*. However, with all these, Religious Psychotherapy remained largely occult practice and did not gain any scientific status.

Modern psychotherapy is, on the other hand, a science of mental or psychic healing and has been using scientific techniques for its study ; although that technique is quite different from that of the purely experimental sciences, *e.g.* physics, chemistry, medicine etc. "In other words, it found itself obliged to raise psychological issues which soon burst the framework of the experimental psychology of that day, with its elementary statements".[1]

But this difference between psychotherapy and other positive sciences is largely because of its peculiar subject matter. Secondly, modern psychotherapy, at least insofar as its practice is concerned, frees itself from the commitment to the idea of Godhead, although the assumption of the mysterious entity "soul" itself sometimes creeps in some form or the other.

However, there are still many points of similarity between modern psychotherapy and Religious Therapy. Both of them work on some assumptions. Religious psychotherapy starts with the assumption of some supernatural power or principle which, according to certain religious belief, shapes human destiny and tries to make correction or adjustment in case the latter is found to be deviating from the desired path of the former. The modern systems of psychotherapy too have some assumptions. Freud's conception of "pleasure principle" and Adlerian notion of "urge for power" are such assumptions, to mention a few.

Yoga and Buddhism, particularly come very close to modern psychotherapy. The most important similarity between them is that they presuppose a philosophy or rather a way of life. Thus writes C. G. Jung : "I can hardly draw a veil over the fact that we psychotherapists ought really to be philosophers or philosophic doctors or that we already are so, though we are unwilling to admit it because the glaring contrast between our work and what passes for philosophy in the universities. We could also call it religion in *statu nascendi*, for in the vast confusion that reigns at the roots of life *there is no line of division between philosophy and religion*"[2]. Yoga and Buddhism are philosophies or ways of life primarily concerned with shaping the life of all men in accordance with the ideals that its exponents have set before them. C. G. Jung says at one place that psychotherapy nowadays "transcends its medical origin and ceases to be merely a method for treating the sick. It now treats the healthy or such as have a moral right to psychic health, whose sickness is at most the suffering that torments us all."[3] Yoga and Buddhism propounded exactly the same view long before the pronouncement of Mr. Jung. Buddhism claims to treat all men (including even gods but excluding Arhantas or Buddhas) who are deviating, in different degrees, from the ideal goal of life. They are required to follow the path of perfection which is *nirvana* or *moksha*. The detailed techniques of meditation that Buddhism and Yoga have invented are simply the means to this end.

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[1] C. G. Jung: The Practice of Psychotherapy, page. 76.
[2] The Practice of Psychotherapy, page. 79.

PHILOSOPHY OF LIFE

To start with the Buddhist conception of life, we find that early Buddhism is obsessionistic and pessimistic. It treats life as full of suffering whose goal lies in its ultimate extinction—*nirvana*. This state is marked by *perfect dispassionateness towards the whole existence.* This being the philosophical or religious attitude towards life, Buddhism developed an integerated system of ethical psychology or psychological ethics which subserves its methaphysical need.

Early Buddhistic conception of human personality is as follows:

ANALYSIS OF PERSONALITY

According to Buddhism man is a complex phenomenon constituted of numerous psychological factors, and, on account of numerous permutations and combinations of psychological factors known as *caitasika*, (mental factors or concomitance) no two persons are alike. However there are certain roots (*hetu*) or dominant qualities which determine, to a great extent, the nature of man. These are six : greed (*lobha*), delusion (*moha*), aversion (*dosa*), and their three opposites *e.g.* non-greed (*alobha*), non-delusion (*amoha*), and non-aversion (*adosa*). Thus, broadly speaking there are six types of men having in their nature the dominance of any of the six or more of these qualities.

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[3] Frieda Fordham: An Introduction to Jung, page 95.

TYPES OF PERSONALITY

Based on the above analysis of human personality, Buddhism broadly classifies man as belonging to several categories. Although the idea of types of man is implicit in the *Suttas*, it was only *Abhidhamma Pitaka* which clearly elaborates this idea. The Book of Human Types (*puggala pannatti*) classifies human types into many categories such as one belonging to family of Ariyas, average man, enlightened one and so on. From another point of view all these types of human beings are classified into twelve classes of intelligent beings (*puggala*), namely, four of the average or ordinary class (*puthujjana*), and eight classes of the noble or elect class (*ariya*).[4]

Buddhaghosa, in his work *Visuddhimagga* or Path of Purity, broadly classifies men on the basis of temperament as falling into six categories. These are : men of greedy temperament, men of hating temperament, men of deluded temperament, men of faithful temperament, men of intelligent temperament and men of speculative temperament. People derive their temperaments from their past history, *i.e.*, past habit and *karma*. This reminds one of the Freudian view of infantile sexuality which too has a similar history.

METHOD OF DIAGNOSIS

As regards the method of diagnosis or analysis, people can be diagnosed by looking at their behaviour, namely their posture, action, eating method, way of seeing and so on. But Buddhaghosa himself cautions against the limitations of the observation of overt behaviour which could be erroneous. Therefore the information collected from the observation of behaviour is further supplemented, by a dialogue which the meditation-guide (*kalyan mitra*) has with the meditator.

THE PSYCHOTHERAPIST OR KALYAN MITRA

Perhaps there is nothing so strikingly similar between modern psychotherapy and early Buddhist system of meditation than the role played by the psychotherapist in Western psychotherapy and the guide known as *kalyan mitra* in Buddhist system. C. G. Jung says that "Psychotherapy is a kind of diatectical process, a dialogue or discussion between two persons" that is, between the therapist and the patient. Buddhist meditation too holds the same view. Here also there is a dialogue between the guide, *kalyan mitra* and the aspirant-meditator. But the relationship between the two is more akin to Adler's concept of "wiser older brother" than Freud's "disinterested catalyst". Kalyan mitra has to have a penetrative insight into the mind of the meditator. "A teacher who has acquired penetration of minds will know the temperament and will explain the subject of meditation properly ; one who has not should not question the pupil"[5] This is the advice of a great Buddhist master.

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[4] S. Z. Aung: Compendium of Philosophy, page 49.

The spiritual guide or kalyan mitra tries to understand the nature and temperament of the meditator, with a view to recommending to the meditator a suitable lodging and the object of meditation. Here again, like modern psychotherapy, in Buddhism also there is no one general prescription for all persons. One individual differs from the other so does his treatment.

CONTRA-SUGGESTION OR NEGATIVE CONDITIONING

Psychoanalysis of Freud uses the method of "catharsis". Adler is an educator, Buddhism on the other hand, uses the method of negative conditioning or contra-suggestion. It believes that mental obsession (*papanca sanna*) in the objects of the world including one's own body is the cause of suffering. It is this obsession, which prevents man from the path of progress. Therefore Buddhism prepares the meditator to develop antipathy or negative attitude in the objects of the world by an elaborate system which is perhaps more comprehensive than any form of modern psychotherapy. It is not only piece-meal correction of the individual but shaping his whole life.

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5. Buddhaghosa—Visuddhimagga. Chapter III.

INDIAN AND EUROPEAN CULTURE

by FRANS A. WILDENBORG

EVERY year, a lot of young people from the West undertake a so-called pilgrimage to the East, mainly to India. What is the reason behind this? Is it mere adventurism, search for curiosity, or freedom to smoke drugs? Basically, I think that something more must be involved. In the first place, why are they leaving their own country? Generally speaking they cannot fit into the modern, Western society. Because of the simple fact that it is really impossible to live in. The environment is terrible, all around smell and noise, pollution, tin-food etc., all under the motto "cash and carry". But more important are the mentality and the attitude of their parents, teachers, bosses. In short, the whole society is sick. They find only an outward way of life is important—a big carreer, a lot of money, a competitive atmosphere.

Now we are talking already about the modern culture and society. But what do we exactly mean by "culture"? It is such a complex conception that defining it is almost impossible. In any case it is not what is commonly meant by the expression "cultural activities". Herewith we point mainly to creative and artistic manifestations. Definitely that is, of course, a part of culture ; but in reality culture can be seen as the sum total of expressions on all possible planes, such as the physical, mental, moral, emotional, intellectual or spiritual level in all possible fields (like philosophy, science, arts, politics, etc.). This definition however is so broad that it, at the same time, becomes an impracticable one. But it is clear that culture is not only arts and metaphysics, contrarily, it embraces also the customs and habits of everyday's life, or the attitudes and feelings of the common people. We can better say that culture is the very life itself.

In the beginning, I was telling a little bit about the current life in Europe. And also why many people decide to leave it for what it is : they drop out. But then comes up the next question—what are they searching for in the East? At this point we have to compare both the cultures.

The most striking difference is without doubt the emphasis on spirituality in India and the almost total lack of it in the West. With spirituality is not only meant the official religion of philosophy. More so I am pointing to the very spiritual feelings, deep in the hearts of the people themselves. At the same time however we must admit that the ancient Hindu religion as such is mainly responsible for this attitude of the Indian people like in the ancient culture of Greece where no distinctive separation between religion, philosophy, ethics and even science existed. From the beginning there has been in India an integral metaphysical approach towards life and existence. And because of this integrity, it has been possible that—till today spiritual values are still alive in the hearts of the people. And we can speak here of real spirituality which is proved by the very fact that there is no dogmatism in religious matters, but just freedom of belief. In India, you can believe in whatever you like and nobody will bother about it, you are accepted. And everybody knows that *freedom is the basic concept for real spirituality.*

What is actually this spiritual feeling? It has something to do with an inward attitude, a process of introversion. The Upanishads put it thus: "a continuous repeating of the basic question, who am I?" Am I a mere body and mind or something more? In India, they generally believe that there is something more, whatever it may be and whatever they call it.

But the people in Europe can mainly be divided into those who belong and those who do not belong to a religion. I say explicity "*belonging to*", because this is fundamentally different from a real, deep belief. Religion in the West, mainly Christianity—in some way —is only a formal membership of a church. Here we see that religion is considered as a separate thing in life. An integral approach as in India is lacking. Therefore we can say that the attitude of the European people is the very opposite of the Indian one. Instead of an introversive outlook, we find in the West an outward attitude. For example, what does "spirit" mean for us except some theological meaning in Christianity which however has nothing whatsoever to do with the basic attitude of man himself. Our philosophers are not asking : "Who am I" ; no, they are simply stating : "I think thus I am." And that is characteristic of our culture. Every particles of life, including religion and philosophy, are rationalized and materialized. And on this rationalistic base, the industrial revolution with all the disastrous results of capitalism, could take place. We are living abundantly in the material sense, but our mind and spirit are hopelessly poor. In the West, the life is based upon the body, intellect and empiric outside world and so we must first see something with our own eyes and hear with our own ears, because nothing exists beyond the reach of the senses. In the Western world, there is no need for *pratyahara* for our senses are the only means of reception.

The main problem in the West is this compartmental and materialistic way of life. I will never be judged upon my inner values, upon who and what I really am. No, the society will look to the status of my parents, the objective education I got, the certificates I possess, the money I acquire, the number of houses and cars I have, the career I am living for and finally the amount of money I leave for my children after my death. There is no way at all for the development of your inner life, your ideas, opinions and spiritual values. Inevitably you will alienate from yourself and your environment. Your whole life you will be busy with bothering and worrying. And it will be forbidden for you to live the moment itself, now and here.

And here Yoga comes into the picture. Unless you are dropping out of the society in a mood of escapism, you have to live in it. And in order not to be absorbed by it, you have to build in a sort of protection for yourself. Only in this way you are able to cope with the materialistic system, consciously, that means, not to be affected by the negative effects of it. The society as a whole needs a cultural revolution but by Yoga you can start already with yourself. And so you can adjust yourself to the situation and circumstances.

I am aware that I have generalized the cultural tendencies in the East and West. For my own experience in India is that the still existing spirituality of the common man is reducing : or it is becoming mere ritualistic ; or they leave it altogether, especially in the urban areas. In India, a tendency towards a materialistic way of life is now evident. On the contrary, we see a hopeful development in the West : one of opposition and protest against the outward life. Maybe somewhere there will be a point where both tendencies will meet each other, so that something new will be born and maybe something better.

YOGA THE SCIENCE OF MAN

INTERNATIONAL BOARD OF YOGA

AMENDMENTS TO THE RULES AND REGULATIONS

At the Governing Body meeting of the International Board of Yoga held on 13th. January 1974 at the Institute, the following amendments were made to the Rules and Regulations. At this meeting and at the subsequent meeting held on 19th January 1974, two of the out-of-station Governing Body members, Shri Vijayadev (Australia) and Pt. Shambhunath (New Delhi), were present.

Amendments: Rule 2(*b*) (i) and Rule 2(*c*) regarding Qualified and Ordinary membership be deleted.

Read Rule 2 (*b*) (ii), "any society, institution, or organization having one or more of its objects similar to those of the Board and whose activities are conducted *bona fide* for promotion and study of Yoga culture and technique and who pays yearly membership fee of Rs. 500/; $125/-; or £50/-."

Rule 3 to read, "any society, institution or organization desirous of becoming a Member of the Board shall make the necessary application in the prescribed form, along with the membership fee payable by it."

Rule 5 to read, "The Governing Body of the Board shall from time to time determine the rights, privileges, duties, obligations and disabilities of the members of the Board. The Founder-members and Qualified-members shall be entitled to attend and vote at all meetings of the Board."

Rule 32 be amended to read, "7 members present in person or by proxy shall form a quorum at any general meeting. If at any general meeting there is no quorum within 15 minutes from the hour fixed, the meeting shall stand adjourned to the same place and hour in the next week. If at such adjourned meeting no quorum is present the members present in person and by proxy shall form a quorum but no business other than that specified in the notice convening the meeting shall be transacted in such cases."

According to the above resolutions, the International Board of Yoga will no longer accept any individual membership. It will act only as an Affiliating Body, for National Yoga Associations in India and in all the other countries of the world. The proposed National Bodies would have members from their own countries who could be registered as yoga practitioners or teachers only with that country's national body and not elsewhere. A uniform draft constitution is being prepared to help form the national bodies.

In India also plans are afoot for a national and regional state bodies where teachers and practitioners of Yoga from different States, organizations and associations can come together on a common platform. The national body can then be affiliated to the International Board of Yoga, while the State bodies will affiliate with the National body. This programme is to be repeated in all the countries of the world till a common bond is established between all genuine practitioners of Yoga whose names will appear first in the national Register and finally confirmed by the International Board of Yoga.

YOGA ACTIVITIES AT THE INSTITUTE

21-day Better Living Classes were conducted both for men and women by Chris Laider, Gale Guy, Janet Warren, Rajni Askran, Kishen Mehta, Madhav Rao, S. M. Subramanian, Neena Hathesing, Arun Seth, Anil Kavish and H. R. Yadav.

At the XVIIIth International Jaycees convention held in Bombay, Miss Dina Chowna gave a talk accompanied by a demonstration-*cum*-explanation.

DISTINGUISHED VISITORS TO THE YOGA INSTITUTE AND THE INTERNATIONAL BOARD OF YOGA

Dr. M. G. Mokashi of All India Institute of Physically Handicapped held important discussions. A Russian group consisting of 24 secondary school teachers and another Russian group of 22 medical men and engineers were at the Institute. From Austria came Dr. Hermann Strommer, Dr. Jakot Milterhoffer and Dr. Ernest Strenmer. Dr. Sobslavsky Karel of Czechoslavia and Don Bisrridge of Canada also visited and acquainted themselves with the activities of I. B. Y. A few yoga students from Australia attended the yoga courses during their stay at the Institute.

The research on problem children is continuing with more children adding to the group. The class for working women is in progress.

Yoga Documentaries from other countries were shown to highlight the difference between classic Yoga and dance-orientated acrobatic postures under the name of Yoga.

Shri Vijadev and Mrs. Jill V. Yogendra left for Australia via Singapore. Among those who returned to their respective homes after completion of their course, were Gil Rochon, (Canada), Peter Klatt (Switzerland), Heinz Grasser (Switzerland), Elmar Probst (Austria), and Dr. A. S. Sandu (Kenya). Gerhard Unger (Germany) is now in India.

On 10-2-1974 *mahāsamādhi* Day of Paramahaṁsa Mādhavadāsajī, the revered guru of the Founder, Shri Yogendraji, a very interesting programme was organized by the students of the Institute. Shri S. G. Thale, Shri Krishen Mehta and Miss Rajani Askaran participated in the programme. Shri Yogendraji spoke with feeling about incidents from the life of Mādhavadāsjī.

Shri Krishan Mehta is in India for a short while, after having conducted Yoga classes in New York.

It is learned from a reliable source that the 85 year old co-student of Founder while at Malsar, Shri Jai Jai Krishna, popularly known as "Siddha" left his body, some few weeks ago at Hatharasa in U. P. These two students were the most beloved disciples of the great Master and only to them did he pass on the techniques of integrated Yoga.

YOGA BHAVAN

The first ever Yoga Bhavan (*Hoome of Yoga*) in modern India is being contructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both the ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga forum for national and international co-operation and service. It proposes to provide a multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, be sides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 55 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It, therefore, does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will co-operate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay—400 055, *under registered cover* or it may be handed over to the Secretary in person where possible.

INDIVIDUAL acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members during December 1973 and January 1974 at The Yoga Institute towards the construction of *Yoga Bhavan* :—

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45.	Shri Nagindas Thakkar	65·00

The total cost of the Bhavan is estimated at Rs. 7,50,000 as at present. So far only the multi-purpose Hall however has been completed. The Donations received for the Bhavan total Rs. 74, 236/29 till the end of January 1974, while the amount spent on construction so far is Rs. 1,04,537/44. This balance had to be accommodated by the Institute within its own meagre resources. The construction of the **Yoga Bhavan** is however continuing; and it is hoped that the same may be completed within the next two years, of course, with the anticipation that Donations continue to flow at an increased scale.

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● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Asanas Simplified*, *Yoga Hygiene Simplified*, *Hatha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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Letters

"More students join, always by word of mouth which is by far the best way, enough to keep everything together. Although it grows slowly, my faith is strong. I do not worry for lack of students for I have time to yet learn so much. I have written many letters to schools, colleges, institutions and social organisations regarding teaching (yoga).

"I also get several requests from organizations outside. I have faith that I shall do some work in valuable areas here before I leave for Vancouver. I have so much to do for yoga that it overwhelms, rather much that I want to do. I gain maturity, strength and inner guidance daily ; *while teaching my direction becomes clear*. But more than I can say, the guidance and strength I get from you all—as I try to apply your codes to my life—is so great and carries me through so much that I am daily thankful for such models.

"This fall many new students with the few that are still with me are attending the advanced course. I apply what I have learnt and *learn much as I teach. The best way to learn is to teach !* I have a course outside with the municipality east of me. There are 26 ladies and the challenge is great since they are so many and so different who have watched yoga on the T.V. Having a small gathering this week to celebrate the first year end. I shall play a tape of (Founder's) lecture and the story of a man who found the path of Yoga after a long search."

Canada MISS WINNIE IMRIE

"As a research officer of Non-medical Use of Drugs Directorate (Health and Welfare, Canada) I have been compiling an inventory relating to yoga instruction in Canada. While in Toronto, I visited the Institute of Yoga and had the immense pleasure of meeting Winnie Imrie. Through her I learned of The Yoga Institute in Bombay and of your work."

Canada LOUISE BELISLE

Yoga

THE MONTHLY JOURNAL
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Editor : **Jayadeva Yogendra, M.A., Ph.D.**

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YOGA a la BHANGRA

by JAYADEVA YOGENDRA

FOR the first time *now* in *this* country—that is India—we shall be having the Government organising *yoga festivals*, universities planning *yoga tournaments* amongst various students (*sic*) of yoga, state departments of sports promoting *Mr. and Miss Yoga competitions* and vociferous yoga enthusiasts creating a lot of din and merriment in the name of Yoga. One cannot deny that after 25 years of India's independence, Yoga has come on its own—even if it is *from the backdoor*.

I am reminded of an incident that happened ten years ago. A yoga āśrama of a pious yogi was one afternoon disturbed by the arrival of an impressive looking businessman. The businessman who was a foreigner was in a hurry to meet the yogi. After some waiting when he spoke to the yogi in conspirationally low tones the latter appeared much agitated. What had transpired was that the business man had offered to book the yogi on a decent salary in a circus company he owned. While the yogi looked scandalised, the businessman was overly persuasive. After all, did not the yogi run the āśrama to popularise the system of yoga ? Well, he could have done this better by taking to the media of public entertainment.

There are two ways of looking at yoga in the modern context. Either we try to understand yoga as it really is and then apply it in life of the people as it was supposed to be applied. Or the other alternative will be to dismember the classical yoga. We may then pick up any part of yoga like a person picking up a dog's tail and then pass it on as the dog itself.

Yoga like Indian medicine, or Indian art stands or falls along with its higher concepts. Take away the *tridoṣa* theory from Āyurveda or the *rasa siddhānta* from dramatics and you have only mechanical rituals left.

There is truly speaking a strong reason to uphold some of these Indian values. We have to just look around us at the state of affairs of the world. We would feel that a over-materialistic society is urgently in need of a corrective. It is said, for example, that 72% of diseases today are stress diseases, and these types of disease like, asthma, diabetes etc., respond ideally to yoga-like methods. There is similarly an increase in incidence of psychiatric disturbance. In a very recent survey of students of the University of Bombay, it was found that over 70% of young people suffer from tension headache to relieve which they take to drugs and even prostitution.

The world is indeed sick today. The patient is not willing to take the bitter medicine that will cure him of his illness. What should the doctors do? Should they allow the patient his own way to his life or help him by persuasion and even force to regain normalcy?

DAKM CHART*

by MAHESH BHOGILAL

IT is said :

> प्रत्यहम् प्रत्यवेक्षेत् नरः चरितम् आत्मनः
> किम् नु मे पशुभिः तुल्यं किम् नु सत्पुरुषैः इति ।।

which means :

> *Daily*, man should examine his life pattern, to see whether it is like that of an animal or like that of a good human soul.

Further, beginning with the Vedic writings, the words "*dharma*" and "*mokṣa*" are to be found in all our past books which we call scriptures.

Today, a need is there to explain the purpose of these writings and to show a way by which the above *sūtra* can be put into practice by anyone who is interested. This is an effort in that direction.

A fourfold method of classifying human activity can be as follows :

I(*a*) That which is done as one's duty in the widest possible sense. Thus when a man eats, bathes, exercises or relaxes etc. he is doing this duty to his body. Thus when a mother feeds, teaches, clothes her children, she is doing her duty to her children. Thus when a son tends his aged parents, he is doing his duty to his parents. Thus when persons engage themselves in their profession, career or vocation, they do their duty that all but the truly free must do. Such activity bereft of the motivation of *Artha*, *Kāma* and *Mokṣa* (as explained below) is called DHARMA.

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* DAKM refers to *dharma, artha, kāma and mokṣa* which are regarded by Yoga as the major motivations of man. According to Shri Yogendrajī, these motivations determine value-judgement, attitude and behaviour of an individual. The idea of introducing DAKM chart originated with the suggestion by Shri Yogendrajī to the yoga trainees to mantain a daily personal record of the life spent in a day in terms of the yoga evaluation programme based on these motivations now termed "DAKM chart" to aid self-improvement. Shri Mahesh Bhogilal, after his discussions with Shri Yogendrajī, has prepared this Chart for self-evaluation of one's progress in Yoga.—*Ed.*

(*b*) That which is done for gain or as barter. Thus when a man does any activity *so that he earns*, he is doing barter. Thus when a musician exercises his fingers to earn his living, he is doing barter. When relatives tend ailing, rich elders to be remembered in their will they are doing barter. Such activity is called ARTHA.

(*c*) That which is done in fun or for pleasure, or even from anger or from aversion. Thus when a woman has a perfumed bubble bath, she is doing mostly for pleasure (and a very little duty). Thus when a father takes his son or his friend to a movie, he is doing mostly for pleasure. Thus when a hijacker plans his escapades, he is acting out of anger and aversion. Thus when a man chats with a passerby or a woman secretary spends the lunch hour gossiping, they are doing nothing but seeking pleasure. Such activity is called KĀMA.

(*d*) Finally, that which is for the love of a fellow being (*i.e.* creative altruism) where there is total selflessness. Thus when a *sādhu* like Gurudayal Mullick sleeps or rests so that he can visit the next lepers' colony, he is doing altruism. Thus when Mirabai loses herself in her bhajan in front of Lord Krishna, she is selfless. Thus when Lord Mahavir stays on with his worldly duties at the behest of his brother, he is doing altruism. Thus when a child spontaneously gives his candy to the begging boy, he is doing altruism. Such activity bereft of *all* motives of recognition or the return of sympathy and care or of intellectual self-satisfaction is a step towards deliverance of self, called MOKṢA.

II. Such a classification is of cardinal importance to Yoga (as indeed to all philosophical or religious systems leading to the Ultimate). Yoga holds that its aim is to direct the aspirant, initially, to hold the *artha* and *kāma* activities in bonds by the practice of *dharma and mokṣa*, and finally, after the natural shedding away of the motivation of artha and kāma, to lead to, and end in activity firmly rooted in *mokṣa*. The first step leads to cessation of the generation of *new karmas* and the second to the wiping away of all *past karmas*—thus one can appreciate the cardinal importnce of this classification and its proper understanding.

III. Incidentally such a classification also aids yoga therapeutics: it is common knowledge at the Institute that many of the human ailments, and in particular the psychic, psychosomatic, and the so-called diseases of stress and strain are rooted in the artha and kāma variety of human activity.

IV(*a*) Yoga further believes in giving a technology for achieving the above goals. Hence at The Yoga Institute it is suggested that all—be they beginners or advanced aspirants—should keep a close track of their activities by recording and analysing in the DAKM chart the day's activity. The truly serious will gain much in the form of right insight by such a practice.

(*b*) A careful study of the first four paragraphs of Sec. I, will make it clear that the classification of an activity depends on the *motivation* rather than the physical aspect of the activity. Hence a great deal of honesty is required where one sets to fill up the DAKM chart.

(*c*) The instructions to fill up the chart are :

(1) When reviewing the previous day, break it up into small time-periods where you can clearly establish the physical differenciation of the activity from the preceding and the succeeding one.

(2) Go deeply into (and express) the motivations and break up each time-period into either Dharma, Artha, Kāma, or Mokṣa, by reasoning and fill up the respective columns. Sometimes motivations overlap, so divide proportionate to the motivations.

(3) Add up the day's 24 hours to determine how you fared, and ponder over what it says and more importantly on what needs to be changed or done.

(4) A specimen is given in sufficient detail, for a beginner to make an honest beginning.

The chart was extensively used in one of the residential camps at the Institute and given below are some of the very pertinent comments that one of the students, Mr. David Taylor from Australia, made :

(*d*) Specimen of DAKM Chart

FOR A TYPICAL 55 YR. OLD STILL FAIRLY ACTIVE

Date : 2/12/72

FROM	TO	HRS./MINUTES	NATURE OF PHYSICAL ACTIVITY	MOTIVATIONS	CLASSIFICATION (HOURS/MINUTES) D.	A.	K.	M.	REASON FOR CLASSIFICATION
7.00	7.40 a.m.	0/40	Get up, Wash, Morning routine etc.	The care of one's body	0/30		0/10		This is an absolute necessity but need not have taken longer than 30 mts.
7.40	8.40 a.m.	1/00	Walk with old friends at Hanging Garden.	News of business, to be gregarious and care of one's body	0/25	0/10	0/25		10 Mts. may be considered for *artha* because of getting the latest share market news, about 25 mts. for care of health, and rest for gossiping or doing nothing.
8.40	8.50 a.m.	0/10	Read Newspaper	For Dharma - Artha reasons, and to know what is going on in the world.	0/10				5 Mts. to read about share prices and only a small time reading the news, so all can be treated as *dharma*.
8.50	9.30 a.m.	0/40	Breakfast, discuss problems of wife's family with her, get ready to leave.	Care of body, usual routine of getting dressed, concern for wife's family and her own welfare.	0/40				10 Mts. were spent inquiring of my wife's sister's health, her own yesterday's activity, rest is all necessary.
9·30	1·00 a.m.	3/30	Be at office and go to office.	To earn, to keep busy to exercise one's profession.	1/10	1/10	1/10		Since at my age, earning is now somewhat secondary, I will divide time equally between dharma, artha and kāma.
1·00	3·00 p.m.	2/00	Drive home, Lunch, rest and return to office.	Necessity for care of health and nourishment	2/00				Only dharma as absolutely necessary.
3·00	6·00 p.m.	3/00	Be at office and return home.	As before.	1/00	1/00	1/00		As before.
6·00	7·00 p.m.	1/00	Visited my grandchildren	Duty as grandfather, but to get pleasure from them.	0/30		0/30		I go partly to keep children and my daughter company, and to get pleasure.

Because the DAKM chart, in essence, deals with such a wide field that I don't feel confident to write a consecutive in depth study of it at the moment. So I will just confine myself to a few observations, in no specific order.

(1) The prime consideration with regard to the use of the chart is the honesty of the user. In listening to most of the people, who took part in the last 15-day camp, discuss their own day's activity, I found they had a heavy general tendency to ascribe *75% or more* of their day to *dharma.* Naturally, because most people are ego-involved with yoga and because *dharma* and *mokṣa* are the 'in' things, there is bound to be an inbuilt tendency in them to ascribe an undue percentage of their actions to *dharma* or *mokṣa.* The question is this. As the DAKM chart is a kind of psychological test, should there not be an inbuilt section of the test which will show people where they have consciously or sub-consciously cheated ?

(2) I think the answer to this comes in a lecture given by the Founder tonight. Part of it (given to 6-month trainees) was on DAKM. And what he said can conveniently be expressed thus: M—V—A—B. Motives result in Values which result in Attitudes which lead to Behaviour. Would it not be possible to work a value and/or attitudes section into the chart so that people should be forced to say what their attitude is to a particular situation and why they preferred a particular course of action to another, *e.g.*, why they slumped in a chair and read comics after lunch instead of going for a walk.

(3) For the sincere and determined yoga student, the chart will be one of number of means of progress. But use of the chart in isolation by the semi-convinced yoga student or the one out to use yoga for selfish ends will not necessarily stop this person from constant conscious or uncouscious self-deception, or deception of others. *Therefore one would recommend the chart be gone over at regular intervals with the student by the teacher, by a qualified and tactful person or in class.*

(*a*) When filling out the chart, one not infrequently found that one was repeating much the same words in the "Motivation" and "Reasons for Classification" column.

(5) Also it was interesting to note that often one could put in these two columns (note 4) "As above" indicating the repetition of a similar action with a similar motive from day to day or week to week. Thus one can get a fair general view of one's basic behavioural and motivational patterns. *And this can be most helpful and revealing.*

(6) To the four ancient motives, four modern motives may be added.

i. Freedom
ii. Happiness
iii. Peace
iv. Immortality

These might be of some guidance in assessing one's daily motivations. Having identified the motives that guide you during the day, you can then continue the good, and try also to stop the bad from affecting you tomorrow.

ADMINISTRATIVE DIFFICULTIES IN RESEARCH ON YOGA

by JAYADEVA YOGENDRA

In fact, this point brings us to an important question of qualifications of a therapist specially in a system like yoga. The yogi is not a medical practitioner and this may lead to medico-legal problems. It has been suggested with no avail that a register of yoga practitioners as well as practitioners of other systems be prepared. All yoga experts working for ten or more years be included in such register.[12]

The need for a proper survey of yogis and yoga centres was accepted by the Scientific Advisory Board of Yoga and a resolution was also passed by the Board, giving priority to survey before any research began on yoga.[13] A suitable proposal "FACILITIES OF RESEARCH IN YOGA AVAILABLE IN INDIA." Was also submitted for the purpose. Though a committee to consider this was appointed, it never met and a completely strange suggestion to examine yogis in the Himalayas with the help of Cardiogram and Electroencephalogram etc. was passed.[14]

Though the Āyurvedic Advisory Committee accepted that research in Āyurveda should be based on fundamental principles of the system,[15] research in fundamental principles is not taken up in the Fourth year plan programme for āyurveda till 1971-72 when an amount of Rs. 57,000/- is provided against a total expense of Rs. 66,92,600/- for that year. Of a total expense of about 3 crores rupees, less than a fourth amount is spent on research in fundamental principles, literary and clinical research etc.[16]

The net result is that, during Scientific Advisory Board meetings, or during Governing Body meetings, very little of serious research evaluation work is carried out. In the

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12. Resolutions submitted by the author to the Scientific Advisory Board (Yoga). 8/8/70 as well as Resolution No. 4 of 6/1/70 SAB (YOGA).
13. Minites of the first Scientific Advisory Board of Yoga , p. 5.
14. SAB (Yoga) 1of 8/8/70, Agenda item 6.
15. Agenda item 4, page 61 during II meeting of Governing Body of the CCRIMH.
16. Fourth Five year plan, page 102, Annexure II ; *ibid.*

second Governing Body meeting none of the resolutions tabled by the author could be discussed, and of ten items of agenda only one dealt with consideration of recommendations of the Scientific Advisory Board. Very queerly while the SAB (Yoga) did not recommend establishment of a Central Institute of Yoga, nor the Governing Body discussed about the same, the agenda of the next SAB (Yoga) read : "In the last meeting of the SAB much emphasis was laid upon establishment of this Institute by the members."

The autonomy of the CCRIMH is often threatened affecting scientific work. For example, while the Scientific Advisory Boards recommended a pattern, the Executive Committee arbitrarily changed it. In spite of such a reduction, the scientific Advisory Board again increased grants to particular institutes thus putting to disadvantage other units under the same SAB. The Director of the unit thus would not know whether, for example, to admit indoor patients or buy new instruments. Such things happening at the time of starting of new units is most deplorable. There was a general sense of dissatisfaction about the constitution of the Scientific Advisory Boards. If one were to apply the fundamental principles accepted by the CCRIMH during its first meeting, then such Boards should not have too many practitioners of modern medicine. Encouragement should be provided to traditional yoga teachers to decide their plans. In the Scientific Advisory Board of Yoga, against seven members suggested as constituting the board, there are now three practitioners of modern medicine in a committee comprising of six.

As already mentioned so far very little original fundamental research has been possible through the CCRIMH. This is reflected in the growing public opinion against the performance of the CCRIMH.[17]

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[17] A memorandum signed by leading yoga practitioners in the country says : "The best way to preserve older traditions is that all yoga centres of ten years standing should receive token government aid. All attention should be paid at building up such older centres as neucleus of nation building activity." It also recommended that "in no case the Government or such body should waste public monies in building up a few centres only into complex monoliths. The Government and such agencies in the name of research should not force modern physical approaches in study of these systems."

Suggested Solution

While research in systems like modern medicine has been organised on a horizontal basis[18] as suggested by the Massachusset General Hospital Research Committee, the same system has not worked in case of Indian Medicine, Homeopathy, Yoga etc. In a letter to the Director,[19] a member wrote : "I honestly feel that there is a serious lack of research talent in the council to carry out real useful work . . . I am in favour of a vertical system of coördinating research." This would mean establishment of a strong study team who plans out research work on the basis of the directives of the CCRIMH. It sets up a suitable pattern of expenditure for execution of research work. It helps in stabilising of research units under the CCRIMH. From time to time it evaluates the work done. Such a study group should have nothing to do with sanctioning of monies or approving of individual proposals for financial purposes. The burden of suitability of guarantee or the size of actual grant amount etc. should be left to the discretion of the President of the CCRIMH in consultation with the Director.

Practitioners of Indian systems of medicine have a larger role to play in the community. Materialistic tendencies are on the increase leading to disintegration of personality, fragility of the nervous system and increased incidence of psychogenic disorders. Materalistic procedures of drugs, injections, shock-therapies etc. have not helped in overcoming the increasing psychogenic maladies. The salvation of a lopsided developed humanity will lie in the hands of healers who have accepted higher concepts in diagnosis and treatment, systems like Lamaist medicine, Accupuncture, Chiropractice, Nature cure, Osteopathy etc. in other countries and Indian medicine, Homeopathy and Yoga in India.

A member of the Governing Council said : It is a pity if the Āyurvedic authorities themselves begin to think that Āyurveda has an inferiority complex before the scientific world, and the scientific aspects of āyurveda can be recognised only by an approved and certified allopathic scientist. There are similar critisms pouring in from various places, the latest being editorial comments in national dailies.

[18] Medical Research in Second Five Year Plan ICMR, page 27.

[19] Dated 16/11/70.

INDIA : LAND OF YOGA

by JEAN PIERRE BASTIOU

Some years ago, Yoga in Brazil was an esoteric subject. It is presently an everyday topic in newspapers and magazines eagerly read by the great public. In bookstores, books on Yoga are readily sold. Many schools of Hatha-Yoga are spread throughout the country. It is also true that this interest is still superficial. The Westerner who claims to practice Yoga feels content in enjoying the benefits of a few psychosomatic techniques offered by Hatha-Yoga. Naturally, Brazil could not be an exception. Rare indeed are those who regard Yoga as a changed attitude towards life, as an integral education or as a way to self-realization. Despite the fact that the practice in Brazil is still restricted and shallow, a great number of people are already obtaining invaluable results from it.

I wish to ask a direct question to those who, thanks to Yoga, are today living fuller and happier lives: "What do you know about the generous country, land of this ancient science of human integration which you avail yourselves to obtain greater mental and emotional balance and inner peace? Does not this indifference reveal a certain ingratitude on your part ? No, do not tell me it never occurred to you to discover more about the people and culture that gave origin to Yoga.

The present day world is becoming smaller; time and space shorter. The modern means of communication are responsible for these phenomena. In view of these facts we cannot look upon ourselves as apart from the rest of humanity just because it was our destiny to be born in a different hemisphere. It is our duty to develop cosmic love, to feel the brotherhood of man, to bring down all barriers and to open our hearts to mother earth, in particular to India, Land of Yoga, which is also the spiritual center of the world.

In fact, I consider that for us Westerners the discovery of the spirituality in India is today of transcendental importance. May be this discovery and its acceptance represent a way to salvation, the only chance offered to us now for a harmonious integration between the Western ideal of "having" and the Eastern main goal of "being". Without maturity and spiritual wisdom, we shall let ourselves become more and more attached to our material creations.

The Dalai-Lama, the spiritual and temporal leader of the people of Tibet, exhiled in India, told me in 1962 when I interviewed him: "Spiritual growth only will permit man to make proper use of his technological advancement." This saying of profound wisdom brings to our minds—Rebelais' admonition, long ago, that: "*Science without conscience is nothing but the ruin of the soul.*"

Regretably, so many untruths have been spread about Hinduism such as, for example, that it is a passive and fatalistic philosophy. Let us briefly analyse this affirmation: The persons who practice Yoga (this Yoga which is specifically the dimension of the Indian spirit and one of the six view points of *Darsanas*, philosophical schools comprising orthodox Hinduism) know from practical experience how much self-restraint, perseverance and will power is needed. The most important teaching of Yoga "become your own main-stay" sounds like a heroic appeal to arouse the determination to control over responses to the stimuli we receive from the outerworld instead of letting ourselves be governed by them. An attitude completely opposite to fatalism and passivity. The Bhavagad Gita, one of the most important sacred books of the Hindu scriptures and all humanity, calls for the need of action. But—and there is a but that is not easily accepted by Westerners—a but, however, that renders all actions free from egoism and attachment to its fruits.

What about the examples set by Mahatma Gandhi? Has it been forgotten that the independence of India was no fortuitous event but the crowning of a life guided by one of the Hindu cardinal virtues, by a specific Hindu ideal "Ahimsa" —non-violence. Does the reader know the exact meaning of Ahimsa? The magic word that inspired the people in its heroic struggle for liberty? Let the very words of Mahatma Gandhi answer: "I note that I can convey the meaning of Ahimsa to those who do not fear death but cannot to those who fear it." (*Gandhi, Letters to the Ashram*). Therefore, it does not mean refusal to take active part in the battle, on the contrary, it means to consciously meet conflict headway, returning hatred with a constant flow of love.

The representative of a modern Hindu religion thus describes the Arya-Samaj: "For the immortal glory of the religious sect founded by Swami Dayananda, it was always the chest of the Arya Samajists that was stained with blood, never the hand." I ask again, is there any fatalism in the examples given above ?

The first school of Hatha-Yoga was opened in 1958. Ever since I have been giving conferences and have travelled with my wife to India for long periods to acquire greater knowledge and felt my duty to disseminate more and more the true meaning of a culture which, unique in the history of civilization, still shines today as it did 4,000 years ago. Great civilizations have flourished in the world, such as the Roman Empire, Ancient Egypt and Greece. But with the passing of time these civilizations have perished, only the Indian Culture has survived. May be that is the reason why the Hindus call Hinduism the Eternal Truth or Sanatana Dharma.

With time, my ambition and desire to serve increase. For this reason, I decided to organize a "Voyage to the Land of Yogis" to take to India a group of Yoga aspirants and students of Indian Philosophy to bring them in direct contact with the sages of contemporary India, evidently including in the itinerary a complete tour of this land so rich in picturesque scenes and ancient temples of rare beauty.

The first "Voyage" took place in 1971. It was such a success that I have been asked to undertake a second "Voyage to the Land of Yogis" due to leave Brazil on January 15, 1973. Am sure this second tour will be a still greater success.* The first was limited to a group of "*cariocas*." On this second tour, it is intended to bring together a fraternal group of Yoga students from various States, thus proving that the true meaning of the work Yoga is Union. It shall be a different excursion because it will be at the same time a practical course in Yoga Culture "*in loco*." I intend, at every stage, to give explanatory lectures for a better understanding of the ancient Hindu values. I know that the realization of such a tour involves hard work but feel that through this initiative I have found a perfect means to serve my country, Brazil, and Yoga—my ideal in life.

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* This group of 42 Brazilian yoga teachers and students first visited The Yoga Institute and toured the country. Nine of them later joined the intensive yoga instructors course of 15 days and completed the same on the 28th February 1973. The enthusiasm of their leader, Prof. Bastiou, and of the yoga trainees promises a sustained yoga movement in Brazil on the traditional and classic system of Pātañjala yoga.—*Ed.*

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Sd.-
Jayadeva Yogendra
Signature of Publisher

YOGA BHAVAN

THE first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 54 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400055, *under registered cover* or it may be handed over to the Secretary in person where possible.

INDIVIDUAL acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members up to February 1973 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

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YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *First Edn.* Rs. 7.50; 15s.; $2·00.

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Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XVII are still available. Each volume Rs. 12; £1.25; $3·00.

Technology

Yoga Physical Education, Vols. I and II: A graded course of yoga āsanas harmonized to breathing for men and women based on researches of over half a century. *Sixteenth Reprint.* Rs. 20; £2·0·0; $ 6·00.

Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Fourteenth Reprint.* Rs. 20; £ 2·0·0; $ 6·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.0.0; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·0.0; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6.10.0; $25.00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs. 30; £2.0.0; $6.00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55

● ………ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

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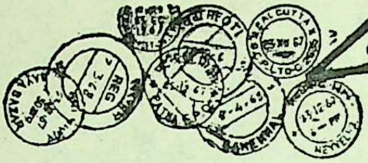

Letters

"Recently a TV production featured a way to rejuvenate oneself, defeat old age and its slow process—a medicine called 'gernovital' developed in Roumania. A woman doctor is responsible for this amazing medicine. Although, I do feel most of the effects of this 'miracle' are psychological, having faith, and changing one's outlook on old age. Although, she claims the medicine effects hormones, etc. People will buy anything, and will try anything in desperation—and yet Yoga which is free for all—how difficult it is to grasp and understand its full meaning—and there is no question as to its great potential to rejuvenate—to defer old age, disease, prevention and often a cure to certain ailments, particularly psychomatic disease."

Dayton, U.S.A., MRS. C. F. LICATA

"It was only recently that I have seen Vijay and Jill. Their hard work and dedication is certainly bringing the results and we as members of this group are contributing in our humble way a little to build up the true image of Yoga in this country according to the tradition.

"At my centre, I am continuing my work *being grateful to you—my dear teachers* and to all my friends who are supporting me all these years. Looking back I can see that it was through His Grace that *I was guided to meet you all, to establish the Centre and to do the work* it has done so far. I have only love for the subject (Yoga) and desire to share what I know.... and the way everything developed *must be the result of all these.*

"And so, at our Centre, Yoga means a Path—a realization of that something as warm and undefinable which was there all the time waiting to be shared. Whatever subject of Yoga we undertake, we cannot fail to see the golden thread. Thanking you, my dear teachers, for inspiration for my beloved work.

Elwood, Australia MRS. VERA RUNDUS

YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

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INTERNATIONAL BOARD OF YOGA*

name

I. The name of the Society shall be "International Board of Yoga" and is hereinafter referred to as "the Board".

office

II. The office of the Board shall be situated in the State of Maharashtra.

objects

III. The objects of the Board are :—

(*a*) To revive, promote and impart the study of Yoga culture and Yoga technique from scientific and practical aspects and academic and scientific investigations in the sciences of ancient yoga literature and other similar and allied systems and/or schools of Yoga or physical and mental education, developments and therapeutics.

(*b*) To modernise the above culture, therapeutics and/or sciences with a view to make it or them useful and easily available in daily life.

(*c*) To establish and conduct Yoga Education Centres, classes, schools, academies, clinics, sanatoriums and other activities.

(*d*) To carry out researches and experiments in Yoga and allied subjects and conduct other programmes for promotion of Yoga on scientific basis.

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* We have been requested by the Hon. Secretary of International Board of Yoga to announce its constitution, rules, regulations and by-laws for the benefit of the earnest anxious to contact a central international organization promoting genuine Yoga. We are also informed that IBY is a *Registered Society* and a *Public Trust*. Applications from several Yoga Centres from India and abroad are under scrutiny for affiliation, and a branch of IBY is planned for New Delhi.—*Editor.*

(*e*) To write, compile, print, and/or publish literature, books, encyclopaedias, magazines, newsletters and bulletins etc., in respect of and/or for any of the above objects or subjects.

(*f*) To publish encyclopaedic works on Yoga based on researches and practical experiments.

(*g*) To give publicity, lectures, demonstrations, and generally to take necessary steps for carrying out all or any of the above objects in Bombay, India and/or outside India.

(*h*) To carry out the above objects in Bombay and or at any other place or places in and outside India.

(*i*) To take over the assets, outstandings and liabilities of its members relating to their yoga activities, on such terms as may be arranged mutually.

(*j*) For all or any of the above objects to buy, hold, take on lease or tenancy or otherwise acquire buildings and/or land.

(*k*) To sell mortgage or otherwise alienate or dispose of any immoveable property belonging to the Board.

(*l*) To accept donations in cash or in the nature of property moveable or immoveable and of any kind whatsoever.

(*m*) To grant financial aid by way of donations or otherwise to institutes, societies and other organisations having one or more objects similar to the objects of the Board or who are devoted to the promotion of Yoga.

(*n*) To establish a common bond between members of the Board, Indian as well as foreign through suitable measure.

(*o*) To evolve and promote a uniform standard classic yoga ideology and technology for the benefit of mankind generally.

IV. The first Governing Body of the Board shall be constituted by seven persons (Founder-Members).

RULES AND REGULATIONS

1. In these Rules and Regulations the expression "the Board" shall mean Internatinal Board of Yoga.

members

2. The Members of the Board shall be :—

(*a*) *Founder-Members* that is to say

(*i*) the persons named in Clause IV of the Memorandum of Association of the Board and

(*ii*) the subscribers to the Memorandum of Association of the Board.

A Founder-Member shall be a member of the Board for his life or until he resigns membership.

(*b*) *Qualified Members* that is to say

(*i*) any individual who has attained the age of 21 years and has for a period of 10 years taught or practised Yoga and who pays a minimum yearly membership fee of Rs. 20/- if residing in India, and £ 2 or $5 if residing outside India.

(*ii*) any society, institution or organisation having one or more of its objects similar to those of the Board and whose activities are conducted bona fide for promotion and study of Yoga culture and Yoga technique and who pays a minimum yearly membership fee of Rs. 100/- if located in India, and £10 or £25 if located outside India.

(*c*) *Ordinary Members :* that is to say

any persons who shall pay a yearly membership fee of Rs. 10/- in one sum.

3. Any person or society, institute or organisation desirous of becoming a Member of the Board shall make the necessary application to the Governing Body of the Board in the prescribed form along with the minimum membership fee payable by him or it. The Governing Body may forward

such application to the Select Committee who shall investigate into the merits of such application and decide whether the applicant deserves to be enrolled as a member of the Board and whether the enrolment of the application would advance the objects of the Board. The Governing Body shall finally decide whether or not to admit the applicant as a member of the Board and such decision shall be final and conclusive and binding on the applicant. The Governing Body shall not be bound to assign any reason of accepting or rejecting any application.

4. A Qualified Member of the Board who is a Society, institution or organisation, shall by a resolution of its governing body or executive committee or managing committee as the case may be, nominate its president or chairman or secretary to exercise the rights and privileges and to discharge the duties and obligations of such Qualified Member as a member of the Board and until the Governing Body of the Board receives a written intimation to the contrary the person so nominated by such Qualified Member shall continue to represent such Qualified Member in relation to the Board. The person nominated under this clause shall be entitled to appoint a proxy on behalf of such Qualified Member for the purpose of clause 33. A copy of the resolution nominating or revoking the nomination of the president or chairman or secretary certified as true under the signature of two members of the governing body or executive committee or managing committee of such Qualified Member shall be filed with the Secretary of the Board.

5. The Governing Body of the Board shall from time to time determine the rights privileges duties obligations and disabilities of the members of the Board but in no event shall the Ordinary Members of the Board be entitled to any voting rights or to attend the general meetings of the Board or to participate in the management and affairs of the Board. The Founder-Members and Qualified Members shall be entitled to attend and vote at all the meetings of the Board.

governing body

6. There shall be a Governing Body for the management of all matters connected with the Board.

7. The number of the members of the Governing Body shall be 7 of whom one shall be the President, one shall be the Honorary Secretary and one shall be the Honorary Treasurer. The President of the Board shall be the Chairman of the Governing Body.

8. The First Governing Body shall be constituted by the persons named in Clause IV of the Memorandum of Association of the Board and shall continue to hold office for a period of 3 years. The First Governing Body shall hold its first meeting within two weeks from the date of registration of the Board under the Societies Registration Act XXI of 1860 and at that meeting elect the President, Honorary Secretary and Honorary Treasurer.

9. All the members of the Governing Body shall retire every 3 years. The retiring members shall be eligible for re-election.

10. The Board shall at the Ordinary General Meeting at which the members of the Governing Body retire as aforesaid, elect members of the Governing Body from amongst the Founder-Members and Qualified Members in place and stead of the retiring members.

11. The members of the Governing Body shall from amongst themselves elect the President, the Honorary Secretary and Honorary Treasurer of the Board.

12. If at any meeting at which the election of the members of the Governing Body ought to take place, the places of the vacating members to be filled up by election are not filled up, the meeting shall stand adjourned to the same place, day and hour in the next week, and if at such adjourned meeting the places of the said members of the Governing Body are not filled up, the vacating members of the Governing Body shall continue to hold their offices as if they were re-elected at such meeting.

13. Any casual vacancy among the members of the Governing Body shall be filled up by the remaining members of the Governing Body. The person nominated for filling up such casual vacancy shall retain his office till the next election of the members of the Governing Body.

14. The control and management of the property and affairs of the Board shall be vested in the Governing Body.

15. The Governing Body shall meet at least once in every year. The business of the annual meeting of the Governing Body shall be :

(*a*) To receive the report, accounts and returns of the Board, and

(*b*) To appoint auditors for the suceeding year and to fix their remuneration.

(*c*) Such other business as may be specified in the notice convening the meeting or which may be permitted by the Chairman of the meeting at the time the meeting in held.

16. Notice in writing of every meeting of the Governing Body shall be given to every member at least thirty days before the date of the meeting, except in case of urgency when notice of twentyfour hours shall be sufficient. Three members of the Governing Body present at any meeting in person shall form a quorum.

secretary

17. For the purposes of Section 6 of the Societies Registration Act, the Secretary for the time being of the Board shall be the person to sue or be sued on behalf of the Board.

18. The Secretary shall have the power and is hereby authorised to employ, engage, and appoint such persons and officers as the Secretary may think fit in connection with the management and affairs of the Board and upon such terms and conditions as to employment, engagement and appointment and for such remuneration or emoluments as the Secretary may think fit provided that in the event of the Secretary employing, engaging or appointing any person or officer whose monthly remuneration or emolument shall be more than Rs. 150/- per month such employment, engagement or appointment shall be made in consultation with and subject to the consent of the President.

resolution by circulation

19. Any resolution circularised under the signature of two members of the Governing Body and approved and signed by a majority of the members of the Governing Body shall operate as a resolution of the Governing Body PROVIDED that such circularisation shall be resorted to only in case of emergency.

management

20. All properties moveable and immoveable and of any kind or nature whatsoever belonging to the Board shall be vested in the Governing Body for the time being who shall hold the same and all the investments at any time representing the same or any part thereof and all income arising therefrom UPON TRUST and pay and apply the same for the purposes and/or objects of the Board subject nevertheless to the conditions and stipulations if any governing the same or any part thereof. Upon any change in the constitution of the Governing Body, no deed or other instrument or writing shall be necessary for the vesting of the properties of the Board in the Governing Body and upon any change in the Governing Body all the properties of the Board shall automatically vest in the Governing Body constituted thereupon.

21. The Governing Body shall invest the monies of the Board in such manner as it thinks fit including in immoveable properties and or/any securities other than securities in which trust funds are by law required to be invested.

22. The Treasurer and Secretary shall jointly sign endorse and negotiate cheques receipts and other negotiable instruments and shall collect and receive funds of the Board. All documents relating to any immoveable property whether come over to the Board or belonging to the Board and being conveyances, mortages, deeds of gift, trusts or leases in favour of or by the Board shall be executed by the Secretary and Treasurer of the Board. All the securities of the Board shall also be operated upon by the Secretary and Treasurer.

23. A member of the Governing Body shall vacate his office and shall cease to act as such, if he ceases to be a member

of the Board or is adjudged insolvent or becomes of unsound mind or resigns from the Governing Body or dies.

24. The members of the Governing Body shall be entitled to attend and vote at the meetings of the Governing Body by proxy and Rules Nos. 33 to 36 herein after contained relating to the appointment of proxy including the appointment of a proxy generally for all the meetings shall *mutatis mutandis* apply to the appointment of proxies by members of the Governing Body. The proxy to be appointed by the members of the Governing Body must be a member of the Board.

25. The Governing Body shall be entitled to amend, alter or add to the rules and regulations of the Board and/or substitute new rules and regulations for those in force at any time.

26. The Governing Body shall have the right from time to time to frame and from time to time add to alter or substitute bye-laws and rules for the conduct and management of the activities and programmes carried on and conducted by the Governing Body of the Board PROVIDED that such bye-laws and rules shall not be inconsistent with or be repugnant or contrary to the objects and purposes and/or rules and regulations and the constitutions of the Board.

27. The members of the Governing Body shall be entitled to reimburse themselves or pay and discharge out of the funds of the Board all expenses incurred and payments made by them in respect of the Board or in the course of their duties.

general meeting

28. At least once in every three English calendar years an ordinary general meeting of the Board shall be held at such time, place and hour as the Governing Body shall determine.

29. An extra-ordinary general meeting may be called by the Governing Body for such purposes as the Governing Body may decide.

30. 30 days' notice specifying the place, date, hour and the nature of the business to be transacted shall be given to the members other than the ordinary members of the Board, of any general meeting whether ordinary or extra-ordinary.

31. The business of the ordinary general meeting of the Board shall be to elect members of the Governing Body who retire.

32. 7 members (not being ordinary members) present in person or by proxy shall form a quorum at any general meeting. If at any general meeting there is no quorum within 15 minutes from the hour fixed, the meeting shall stand adjourned to the same place and hour in the next week. If at such adjourned meeting no quorum is present the members (other than ordinary members) present in person and by proxy shall form a quorum but no business other than that specified in the notice convening the meeting shall be transacted in such cases.

33. The members of the Board who under the provisions of these rules and regulations are entitled to attend and vote at the meetings of the Board may attend and vote at the meetings of the Board either in person or by proxy. The instrument appointing the proxy shall be in writing under the hand of the appointer and shall be attested by at least one witness. The person to be appointed a proxy must be a member of the Board other than an ordinary member. The instrument appointing a proxy may relate to any particular meeting or to all meetings generally of the Board and the same unless it be a general Power of Attorney, shall be deposited with the Secretary of the Board at least 72 hours before the meeting concerned. If a proxy is appointed by a general Power of Attorney the member appointing such proxy shall submit a true copy of such general Power of Attorney together with the original and the original will be returned to the member after the same is registered by the Secretary. The instrument appointing a proxy including the Power of Attorney shall not be valid unless deposited with the Secretary as hereinabove provided. A Power of Attorney or an instrument appointing a proxy for all meetings generally shall be deposited with the Secretary

only once and untill the Secretary receives a notice of its revocation the same will continue to be operative and subsisting.

34. A vote given in accordance with the instrument of proxy including a Power of Attorney shall be valid unless the death of the member or revocation thereof is communicated to the Secretary in writing before the meeting commences.

35. If after appointing a proxy the appointer desires to attend the meeting personally he shall give due intimation in writing of his desire to the Secretary before the commencement of the meeting in question. In the absence of such intimation such member shall not be allowed to take part in the meeting.

36. Every instrument of proxy for any particular meeting or otherwise shall be as far as possible in the following form :—

INTERNATIONAL BOARD OF YOGA

I,....................... being a member of International Board of Yoga hereby appoint....................
(full name)
of.................. or failing him....................
(address) (full name)
of.................. as my proxy to vote for me and on
(address)
my behalf at the meeting of the Board to be
at all the meetings of the Board
held on the day of ....19 and at all adjournments
(hereafter) including adjourned
thereof.
meetings.

IN WITNESS whereof I have hereunto set my hand this .... day of ....19.......

Signed by ....

in my presence.............

Signature of the Member

37. The President of the Board shall preside at and conduct and regulate all meetings of the Board and the Governing Body of the Board and his ruling on any point of order and decision as to the results of the meeting shall be final and conclusive. He will in addition to his right of voting as a member have a casting vote in case of tie.

38. In the absence of the President at any meeting of the Board, or at any meeting of the Governing Body, the members present shall elect a Chairman from amongst themselves to preside at that meeting.

accounts

39. The accounting year of the Board shall be the English Calendar Year.

40. The secretary will attend to the affairs of the Board under the directions of the Governing Body and will convene necessary meetings of the Board and the Governing Body. The Secretary will keep proper minutes of the meetings of the Board, the Governing Body and any Sub-Committee. The Secretary will under the directions of the President supervise the working and management of the activities of the Board and carry on correspondence and cause to be prepared all the records. The Secretary will be at liberty to spend for the purpose of the Board upto Rs. 300/- per month without any previous sanction of the Governing Body.

41. No member of the Governing Body shall act as an Auditor. The Auditor shall have access to all books of accounts and vouchers of the Board to enable him to obtain the necessary information and to certify the accounts.

select committee and other committees

42. The Governing Body shall appoint a Select Committee consisting of not less than 3 members from amongst themselves. The functions of the Select Committee shall be to scrutinize every application for enrolment as member of the Board and to investigate into the merits there of and decide whether the applicant should be admitted as a member of the

Board or not. The Select Committee shall submit its report to the Governing Body on every application for membership scrutinized by it PROVIDED that no applicant shall be entitled to demand a copy of or extract from the Select Committee's Report or to know its recommendation or to call into question such report or recommendation.

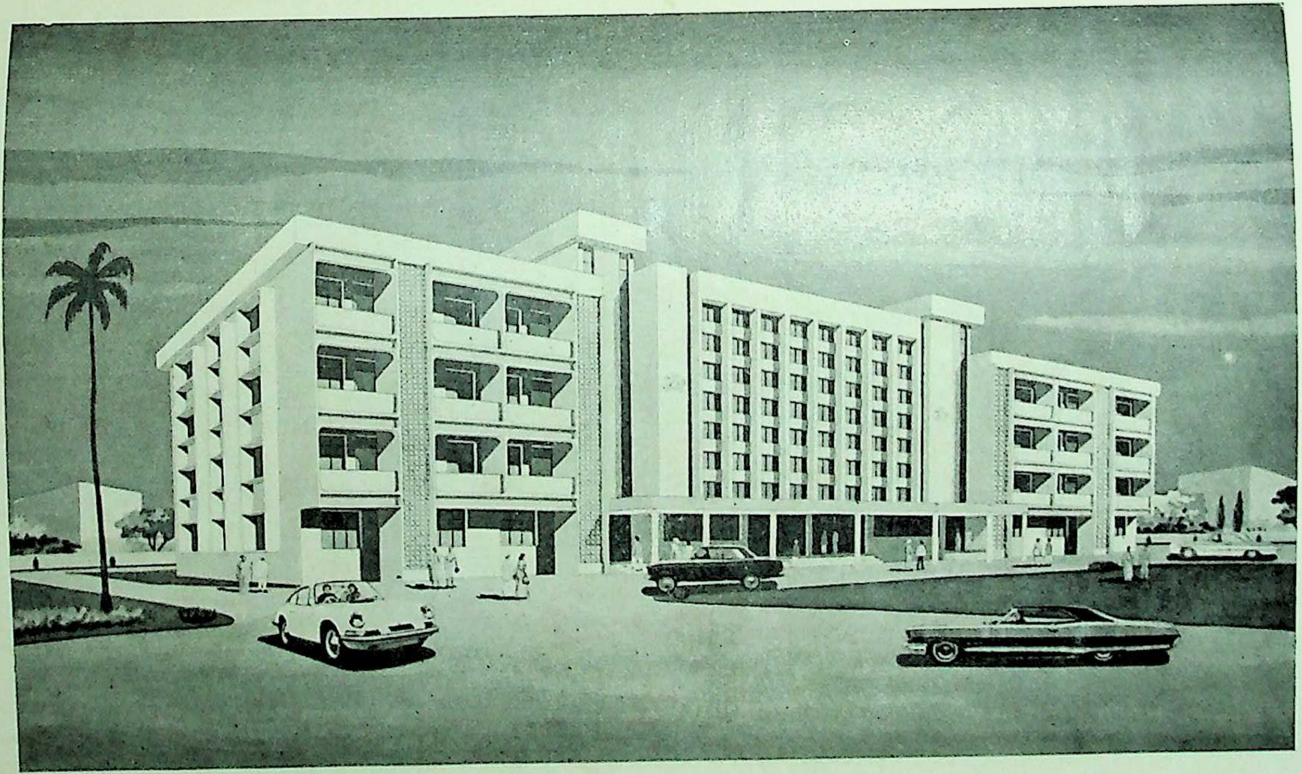
43. The Select Committee shall exercise such other powers and discharge such other duties as may be entrusted to it by the Governing Body.

44. The Governing Body may from time to time appoint one or more sub-committees as and when found necessary or expedient for such work or purpose as the Governing Body may think fit. Any person whether a member of the Board or not may be appointed in such sub-committee or sub-committees.

45. If any member of the Governing Body or of the Select Committee or Sub-Committee or any member of the Board engages himself in the employ of the Board he shall be paid such remuneration or honorarium as the Governing Body may in their discretion think fit and the fact of such employee being a member of the Board and/or the Governing Body or the Select Committee or the sub-Committee shall be no bar to his getting such remuneration or honorarium.

indemnity

46. Every member of the Governing Body or Select Committee or any sub-committee and the Secretary of the Board shall be indemnified out of the funds of the Board against all losses incurred in the discharge of his duties except such as shall happen through his own wilful neglect or dishonesty and each one shall be chargeable only for such moneys, funds or property as he shall actually receive in the discharge of his duties, and each one shall be answerable only for his own act, and not that of any other person nor for any insufficiency of security or other money payable to the Board or any loss or damage which may happen in the discharge of his duties unless the same shall happen through his own dishonesty.



The perspective of YOGA BHAVAN under construction. The Central Secretariat of the International Board of Yoga is to be located permanently on the ground floor. The Bhavan will have a multipurpose Hall, 4 lecture-rooms and over 60 residential quarters, besides other facilities for an international yoga forum.

(*d*) Specimen of DAKM Chart

FOR A TYPICAL 55 YR. OLD STILL FAIRLY ACTIVE

Date : 2/12/72

FROM	TO	HRS./MINUTES	NATURE OF PHYSICAL ACTIVITY	MOTIVATIONS	CLASSIFICATION (HOURS/MINUTES) D.	A.	K.	M.	REASON FOR CLASSIFICATION
7.00	7.40 a.m.	0/40	Get up, Wash, Morning routine etc.	The care of one's body	0/30		0/10		This is an absolute necessity but need not have taken longer than 30 mts.
7.40	8.40 a.m.	1/00	Walk with old friends at Hanging Garden.	News of business, to be gregarious and care of one's body	0/25	0/10	0/25		10 Mts. may be considered for *artha* because of getting the latest share market news, about 25 mts. for care of health, and rest for gossiping or doing nothing.
8.40	8.50 a.m.	0/10	Read Newspaper	For Dharma - Artha reasons, and to know what is going on in the world.	0/10				5 Mts. to read about share prices and only a small time reading the news, so all can be treated as *dharma*.
8.50	9.30 a.m.	0/40	Breakfast, discuss problems of wife's family with her, get ready to leave.	Care of body, usual routine of getting dressed, concern for wife's family and her own welfare.	0/40				10 Mts. were spent inquiring of my wife's sister's health, her own yesterday's activity, rest is all necessary.
9·30	1·00 a.m.	3/30	Be at office and go to office.	To earn, to keep busy to exercise one's profession.	1/10	1/10	1/10		Since at my age, earning is now somewhat secondary, I will divide time equally between dharma, artha and kāma.
1·00	3·00 p.m.	2/00	Drive home, Lunch, rest and return to office.	Necessity for care of health and nourishment	2/00				Only dharma as absolutely necessary.
3·00	6·00 p.m.	3/00	Be at office and return home.	As before.	1/00	1/00	1/00		As before.
6·00	7·00 p.m.	1/00	Visited my grandchildren	Duty as grandfather, but to get pleasure from them.	0/30		0/30		I go partly to keep children and my daughter company, and to get pleasure.

Because the DAKM chart, in essence, deals with such a wide field that I don't feel confident to write a consecutive in depth study of it at the moment. So I will just confine myself to a few observations, in no specific order.

(1) The prime consideration with regard to the use of the chart is the honesty of the user. In listening to most of the people, who took part in the last 15-day camp, discuss their own day's activity, I found they had a heavy general tendency to ascribe *75% or more* of their day to *dharma*. Naturally, because most people are ego-involved with yoga and because *dharma* and *mokṣa* are the 'in' things, there is bound to be an inbuilt tendency in them to ascribe an undue percentage of their actions to *dharma* or *mokṣa*. The question is this. As the DAKM chart is a kind of psychological test, should there not be an inbuilt section of the test which will show people where they have consciously or sub-consciously cheated ?

(2) I think the answer to this comes in a lecture given by the Founder tonight. Part of it (given to 6-month trainees) was on DAKM. And what he said can conveniently be expressed thus: M—V—A—B. Motives result in Values which result in Attitudes which lead to Behaviour. Would it not be possible to work a value and/or attitudes section into the chart so that people should be forced to say what their attitude is to a particular situation and why they preferred a particular course of action to another, *e.g.*, why they slumped in a chair and read comics after lunch instead of going for a walk.

(3) For the sincere and determined yoga student, the chart will be one of number of means of progress. But use of the chart in isolation by the semi-convinced yoga student or the one out to use yoga for selfish ends will not necessarily stop this person from constant conscious or uncouscious self-deception, or deception of others. *Therefore one would recommend the chart be gone over at regular intervals with the student by the teacher, by a qualified and tactful person or in class.*

(*a*) When filling out the chart, one not infrequently found that one was repeating much the same words in the "Motivation" and "Reasons for Classification" column.

(5) Also it was interesting to note that often one could put in these two columns (note 4) "As above" indicating the repetition of a similar action with a similar motive from day to day or week to week. Thus one can get a fair general view of one's basic behavioural and motivational patterns. *And this can be most helpful and revealing.*

(6) To the four ancient motives, four modern motives may be added.

i. Freedom
ii. Happiness
iii. Peace
iv. Immortality

These might be of some guidance in assessing one's daily motivations. Having identified the motives that guide you during the day, you can then continue the good, and try also to stop the bad from affecting you tomorrow.

ADMINISTRATIVE DIFFICULTIES IN RESEARCH ON YOGA

by JAYADEVA YOGENDRA

In fact, this point brings us to an important question of qualifications of a therapist specially in a system like yoga. The yogi is not a medical practitioner and this may lead to medico-legal problems. It has been suggested with no avail that a register of yoga practitioners as well as practitioners of other systems be prepared. All yoga experts working for ten or more years be included in such register.[12]

The need for a proper survey of yogis and yoga centres was accepted by the Scientific Advisory Board of Yoga and a resolution was also passed by the Board, giving priority to survey before any research began on yoga.[13] A suitable proposal "FACILITIES OF RESEARCH IN YOGA AVAILABLE IN INDIA." Was also submitted for the purpose. Though a committee to consider this was appointed, it never met and a completely strange suggestion to examine yogis in the Himalayas with the help of Cardiogram and Electroencephalogram etc. was passed.[14]

Though the Āyurvedic Advisory Committee accepted that research in Āyurveda should be based on fundamental principles of the system,[15] research in fundamental principles is not taken up in the Fourth year plan programme for āyurveda till 1971-72 when an amount of Rs. 57,000/- is provided against a total expense of Rs. 66,92,600/- for that year. Of a total expense of about 3 crores rupees, less than a fourth amount is spent on research in fundamental principles, literary and clinical research etc.[16]

The net result is that, during Scientific Advisory Board meetings, or during Governing Body meetings, very little of serious research evaluation work is carried out. In the second Governing Body meeting none of the resolutions tabled by the author could be discussed, and of ten items of agenda only one dealt with consideration of recommendations of the Scientific Advisory Board. Very queerly while the SAB (Yoga) did not recommend establishment of a Central Institute of Yoga, nor the Governing Body discussed about the same, the agenda of the next SAB (Yoga) read : "In the last meeting of the SAB much emphasis was laid upon establishment of this Institute by the members."

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[12] Resolutions submitted by the author to the Scientific Advisory Board (Yoga). 8/8/70 as well as Resolution No. 4 of 6/1/70 SAB (YOGA).

[13] Minites of the first Scientific Advisory Board of Yoga , p. 5.

[14] SAB (Yoga) 1of 8/8/70, Agenda item 6.

[15] Agenda item 4, page 61 during II meeting of Governing Body of the CCRIMH.

[16] Fourth Five year plan, page 102, Annexure II ; *ibid.*

The autonomy of the CCRIMH is often threatened affecting scientific work. For example, while the Scientific Advisory Boards recommended a pattern, the Executive Committee arbitrarily changed it. In spite of such a reduction, the scientific Advisory Board again increased grants to particular institutes thus putting to disadvantage other units under the same SAB. The Director of the unit thus would not know whether, for example, to admit indoor patients or buy new instruments. Such things happening at the time of starting of new units is most deplorable. There was a general sense of dissatisfaction about the constitution of the Scientific Advisory Boards. If one were to apply the fundamental principles accepted by the CCRIMH during its first meeting, then such Boards should not have too many practitioners of modern medicine. Encouragement should be provided to traditional yoga teachers to decide their plans. In the Scientific Advisory Board of Yoga, against seven members suggested as constituting the board, there are now three practitioners of modern medicine in a committee comprising of six.

As already mentioned so far very little original fundamental research has been possible through the CCRIMH. This is reflected in the growing public opinion against the performance of the CCRIMH.[17]

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[17] A memorandum signed by leading yoga practitioners in the country says : "The best way to preserve older traditions is that all yoga centres of ten years standing should receive token government aid. All attention should be paid at building up such older centres as neucleus of nation building activity." It also recommended that "in no case the Government or such body should waste public monies in building up a few centres only into complex monoliths. The Government and such agencies in the name of research should not force modern physical approaches in study of these systems."

Suggested Solution

While research in systems like modern medicine has been organised on a horizontal basis[18] as suggested by the Massachusset General Hospital Research Committee, the same system has not worked in case of Indian Medicine, Homeopathy, Yoga etc. In a letter to the Director,[19] a member wrote : "I honestly feel that there is a serious lack of research talent in the council to carry out real useful work . . . I am in favour of a vertical system of coördinating research." This would mean establishment of a strong study team who plans out research work on the basis of the directives of the CCRIMH. It sets up a suitable pattern of expenditure for execution of research work. It helps in stabilising of research units under the CCRIMH. From time to time it evaluates the work done. Such a study group should have nothing to do with sanctioning of monies or approving of individual proposals for financial purposes. The burden of suitability of guarantee or the size of actual grant amount etc. should be left to the discretion of the President of the CCRIMH in consultation with the Director.

Practitioners of Indian systems of medicine have a larger role to play in the community. Materialistic tendencies are on the increase leading to disintegration of personality, fragility of the nervous system and increased incidence of psychogenic disorders. Materalistic procedures of drugs, injections, shock-therapies etc. have not helped in overcoming the increasing psychogenic maladies. The salvation of a lopsided developed humanity will lie in the hands of healers who have accepted higher concepts in diagnosis and treatment, systems like Lamaist medicine, Accupuncture, Chiropractice, Nature cure, Osteopathy etc. in other countries and Indian medicine, Homeopathy and Yoga in India.

A member of the Governing Council said : It is a pity if the Āyurvedic authorities themselves begin to think that Āyurveda has an inferiority complex before the scientific world, and the scientific aspects of āyurveda can be recognised only by an approved and certified allopathic scientist. There are similar critisms pouring in from various places, the latest being editorial comments in national dailies.

[18] Medical Research in Second Five Year Plan ICMR, page 27.

[19] Dated 16/11/70.

INDIA : LAND OF YOGA

by JEAN PIERRE BASTIOU

SOME years ago, Yoga in Brazil was an esoteric subject. It is presently an everyday topic in newspapers and magazines eagerly read by the great public. In bookstores, books on Yoga are readily sold. Many schools of Hatha-Yoga are spread throughout the country. It is also true that this interest is still superficial. The Westerner who claims to practice Yoga feels content in enjoying the benefits of a few psychosomatic techniques offered by Hatha-Yoga. Naturally, Brazil could not be an exception. Rare indeed are those who regard Yoga as a changed attitude towards life, as an integral education or as a way to self-realization. Despite the fact that the practice in Brazil is still restricted and shallow, a great number of people are already obtaining invaluable results from it.

I wish to ask a direct question to those who, thanks to Yoga, are today living fuller and happier lives: "What do you know about the generous country, land of this ancient science of human integration which you avail yourselves to obtain greater mental and emotional balance and inner peace? Does not this indifference reveal a certain ingratitude on your part ? No, do not tell me it never occurred to you to discover more about the people and culture that gave origin to Yoga.

The present day world is becoming smaller; time and space shorter. The modern means of communication are responsible for these phenomena. In view of these facts we cannot look upon ourselves as apart from the rest of humanity just because it was our destiny to be born in a different hemisphere. It is our duty to develop cosmic love, to feel the brotherhood of man, to bring down all barriers and to open our hearts to mother earth, in particular to India, Land of Yoga, which is also the spiritual center of the world.

In fact, I consider that for us Westerners the discovery of the spirituality in India is today of transcendental importance. May be this discovery and its acceptance represent a way to salvation, the only chance offered to us now for a harmonious integration between the Western ideal of "having" and the Eastern main goal of "being". Without maturity and spiritual wisdom, we shall let ourselves become more and more attached to our material creations.

The Dalai-Lama, the spiritual and temporal leader of the people of Tibet, exhiled in India, told me in 1962 when I interviewed him: "Spiritual growth only will permit man to make proper use of his technological advancement." This saying of profound wisdom brings to our minds—Rebelais' admonition, long ago, that: "*Science without conscience is nothing but the ruin of the soul.*"

Regretably, so many untruths have been spread about Hinduism such as, for example, that it is a passive and fatalistic philosophy. Let us briefly analyse this affirmation: The persons who practice Yoga (this Yoga which is specifically the dimension of the Indian spirit and one of the six view points of *Darsanas*, philosophical schools comprising orthodox Hinduism) know from practical experience how much self-restraint, perseverance and will power is needed. The most important teaching of Yoga "become your own main-stay" sounds like a heroic appeal to arouse the determination to control over responses to the stimuli we receive from the outerworld instead of letting ourselves be governed by them. An attitude completely opposite to fatalism and passivity. The Bhavagad Gita, one of the most important sacred books of the Hindu scriptures and all humanity, calls for the need of action. But—and there is a but that is not easily accepted by Westerners—a but, however, that renders all actions free from egoism and attachment to its fruits.

What about the examples set by Mahatma Gandhi ? Has it been forgotten that the independence of India was no fortuitous event but the crowning of a life guided by one of the Hindu cardinal virtues, by a specific Hindu ideal "Ahimsa" —non-violence. Does the reader know the exact meaning of Ahimsa ? The magic word that inspired the people in its heroic struggle for liberty ? Let the very words of Mahatma Gandhi answer: "I note that I can convey the meaning of Ahimsa to those who do not fear death but cannot to those who fear it." (*Gandhi, Letters to the Ashram*). Therefore, it does not mean refusal to take active part in the battle, on the contrary, it means to consciously meet conflict headway, returning hatred with a constant flow of love.

The representative of a modern Hindu religion thus describes the Arya-Samaj: "For the immortal glory of the religious sect founded by Swami Dayananda, it was always the chest of the Arya Samajists that was stained with blood, never the hand." I ask again, is there any fatalism in the examples given above?

The first school of Hatha-Yoga was opened in 1958. Ever since I have been giving conferences and have travelled with my wife to India for long periods to acquire greater knowledge and felt my duty to disseminate more and more the true meaning of a culture which, unique in the history of civilization, still shines today as it did 4,000 years ago. Great civilizations have flourished in the world, such as the Roman Empire, Ancient Egypt and Greece. But with the passing of time these civilizations have perished, only the Indian Culture has survived. May be that is the reason why the Hindus call Hinduism the Eternal Truth or Sanatana Dharma.

With time, my ambition and desire to serve increase. For this reason, I decided to organize a "Voyage to the Land of Yogis" to take to India a group of Yoga aspirants and students of Indian Philosophy to bring them in direct contact with the sages of contemporary India, evidently including in the itinerary a complete tour of this land so rich in picturesque scenes and ancient temples of rare beauty.

The first "Voyage" took place in 1971. It was such a success that I have been asked to undertake a second "Voyage to the Land of Yogis" due to leave Brazil on January 15, 1973. Am sure this second tour will be a still greater success.* The first was limited to a group of "*cariocas*." On this second tour, it is intended to bring together a fraternal group of Yoga students from various States, thus proving that the true meaning of the work Yoga is Union. It shall be a different excursion because it will be at the same time a practical course in Yoga Culture "*in loco*." I intend, at every stage, to give explanatory lectures for a better understanding of the ancient Hindu values. I know that the realization of such a tour involves hard work but feel that through this initiative I have found a perfect means to serve my country, Brazil, and Yoga—my ideal in life.

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* This group of 42 Brazilian yoga teachers and students first visited The Yoga Institute and toured the country. Nine of them later joined the intensive yoga instructors course of 15 days and completed the same on the 28th February 1973. The enthusiasm of their leader, Prof. Bastiou, and of the yoga trainees promises a sustained yoga movement in Brazil on the traditional and classic system of Pātañjala yoga.—*Ed.*

Statement about ownership and other particulars about newspaper The Journal of The Yoga Institute

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(*See Rule 8*)

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I, Jayadeva Yogendra hereby declare that the particulars given above are true to the best of my knowledge and belief.

Date 1st March 1973

Sd.-
Jayadeva Yogendra
Signature of Publisher

YOGA BHAVAN

The first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 54 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400055, *under registered cover* or it may be handed over to the Secretary in person where possible.

Individual acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members up to February 1973 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

		Rs. P.
1.	Sri Pandit Shiv Kumar	101.00
2.	Sri B. K. Sanwal	111.00
3.	Anonymous	51.00
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YOGA EDUCATION

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Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.0.0; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

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Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Fourteenth Reprint.* Rs. 20; £ 2·0·0; $ 6·00.

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THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55

● ……….ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00: $3.00 payable in advance.

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Santa Cruz, BOMBAY-55.

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JOURNAL OF THE YOGA INSTITUTE

VOLUME XVIII APRIL 1973 NUMBER 9

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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Subscription to any Volume begins in August. Published on the 20th of each month.

Letters

"Recently a TV production featured a way to rejuvenate oneself, defeat old age and its slow process—a medicine called 'gernovital' developed in Roumania. A woman doctor is responsible for this amazing medicine. Although, I do feel most of the effects of this 'miracle' are psychological, having faith, and changing one's outlook on old age. Although, she claims the medicine effects hormones, etc. People will buy anything, and will try anything in desperation—and yet Yoga which is free for all—how difficult it is to grasp and understand its full meaning—and there is no question as to its great potential to rejuvenate—to defer old age, disease, prevention and often a cure to certain ailments, particularly psychomatic disease."

Dayton, U.S.A. MRS. C. F. LICATA

"It was only recently that I have seen Vijay and Jill. Their hard work and dedication is certainly bringing the results and we as members of this group are contributing in our humble way a little to build up the true image of Yoga in this country according to the tradition.

"At my centre, I am continuing my work *being grateful to you—my dear teachers* and to all my friends who are supporting me all these years. Looking back I can see that it was through His Grace that *I was guided to meet you all, to establish the Centre and to do the work* it has done so far. I have only love for the subject (Yoga) and desire to share what I know.... and the way everything developed *must be the result of all these.*

"And so, at our Centre, Yoga means a Path—a realization of that something as warm and undefinable which was there all the time waiting to be shared. Whatever subject of Yoga we undertake, we cannot fail to see the golden thread. Thanking you, my dear teachers, for inspiration for my beloved work.

Elwood, Australia MRS. VERA RUNDUS

YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

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INTERNATIONAL BOARD OF YOGA*

name

I. The name of the Society shall be "International Board of Yoga" and is hereinafter referred to as "the Board".

office

II. The office of the Board shall be situated in the State of Maharashtra.

objects

III. The objects of the Board are :—

(*a*) To revive, promote and impart the study of Yoga culture and Yoga technique from scientific and practical aspects and academic and scientific investigations in the sciences of ancient yoga literature and other similar and allied systems and/or schools of Yoga or physical and mental education, developments and therapeutics.

(*b*) To modernise the above culture, therapeutics and/or sciences with a view to make it or them useful and easily available in daily life.

(*c*) To establish and conduct Yoga Education Centres, classes, schools, academies, clinics, sanatoriums and other activities.

(*d*) To carry out researches and experiments in Yoga and allied subjects and conduct other programmes for promotion of Yoga on scientific basis.

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* We have been requested by the Hon. Secretary of International Board of Yoga to announce its constitution, rules, regulations and by-laws for the benefit of the earnest anxious to contact a central international organization promoting genuine Yoga. We are also informed that IBY is a *Registered Society* and a *Public Trust*. Applications from several Yoga Centres from India and abroad are under scrutiny for affiliation, and a branch of IBY is planned for New Delhi.—*Editor.*

(*e*) To write, compile, print, and/or publish literature, books, encyclopaedias, magazines, newsletters and bulletins etc., in respect of and/or for any of the above objects or subjects.

(*f*) To publish encyclopaedic works on Yoga based on researches and practical experiments.

(*g*) To give publicity, lectures, demonstrations, and generally to take necessary steps for carrying out all or any of the above objects in Bombay, India and/or outside India.

(*h*) To carry out the above objects in Bombay and or at any other place or places in and outside India.

(*i*) To take over the assets, outstandings and liabilities of its members relating to their yoga activities, on such terms as may be arranged mutually.

(*j*) For all or any of the above objects to buy, hold, take on lease or tenancy or otherwise acquire buildings and/or land.

(*k*) To sell mortgage or otherwise alienate or dispose of any immoveable property belonging to the Board.

(*l*) To accept donations in cash or in the nature of property moveable or immoveable and of any kind whatsoever.

(*m*) To grant financial aid by way of donations or otherwise to institutes, societies and other organisations having one or more objects similar to the objects of the Board or who are devoted to the promotion of Yoga.

(*n*) To establish a common bond between members of the Board, Indian as well as foreign through suitable measure.

(*o*) To evolve and promote a uniform standard classic yoga ideology and technology for the benefit of mankind generally.

IV. The first Governing Body of the Board shall be constituted by seven persons (Founder-Members).

RULES AND REGULATIONS

1. In these Rules and Regulations the expression "the Board" shall mean Internatinal Board of Yoga.

members

2. The Members of the Board shall be :—

(*a*) *Founder-Members* that is to say

(*i*) the persons named in Clause IV of the Memorandum of Association of the Board and

(*ii*) the subscribers to the Memorandum of Association of the Board.

A Founder-Member shall be a member of the Board for his life or until he resigns membership.

(*b*) *Qualified Members* that is to say

(*i*) any individual who has attained the age of 21 years and has for a period of 10 years taught or practised Yoga and who pays a minimum yearly membership fee of Rs. 20/- if residing in India, and £ 2 or $5 if residing outside India.

(*ii*) any society, institution or organisation having one or more of its objects similar to those of the Board and whose activities are conducted bona fide for promotion and study of Yoga culture and Yoga technique and who pays a minimum yearly membership fee of Rs. 100/- if located in India, and £10 or £25 if located outside India.

(*c*) *Ordinary Members :* that is to say

any persons who shall pay a yearly membership fee of Rs. 10/- in one sum.

3. Any person or society, institute or organisation desirous of becoming a Member of the Board shall make the necessary application to the Governing Body of the Board in the prescribed form along with the minimum membership fee payable by him or it. The Governing Body may forward

such application to the Select Committee who shall investigate into the merits of such application and decide whether the applicant deserves to be enrolled as a member of the Board and whether the enrolment of the application would advance the objects of the Board. The Governing Body shall finally decide whether or not to admit the applicant as a member of the Board and such decision shall be final and conclusive and binding on the applicant. The Governing Body shall not be bound to assign any reason of accepting or rejecting any application.

4. A Qualified Member of the Board who is a Society, institution or organisation, shall by a resolution of its governing body or executive committee or managing committee as the case may be, nominate its president or chairman or secretary to exercise the rights and privileges and to discharge the duties and obligations of such Qualified Member as a member of the Board and until the Governing Body of the Board receives a written intimation to the contrary the person so nominated by such Qualified Member shall continue to represent such Qualified Member in relation to the Board. The person nominated under this clause shall be entitled to appoint a proxy on behalf of such Qualified Member for the purpose of clause 33. A copy of the resolution nominating or revoking the nomination of the president or chairman or secretary certified as true under the signature of two members of the governing body or executive committee or managing committee of such Qualified Member shall be filed with the Secretary of the Board.

5. The Governing Body of the Board shall from time to time determine the rights privileges duties obligations and disabilities of the members of the Board but in no event shall the Ordinary Members of the Board be entitled to any voting rights or to attend the general meetings of the Board or to participate in the management and affairs of the Board. The Founder-Members and Qualified Members shall be entitled to attend and vote at all the meetings of the Board.

governing body

6. There shall be a Governing Body for the management of all matters connected with the Board.

7. The number of the members of the Governing Body shall be 7 of whom one shall be the President, one shall be the Honorary Secretary and one shall be the Honorary Treasurer. The President of the Board shall be the Chairman of the Governing Body.

8. The First Governing Body shall be constituted by the persons named in Clause IV of the Memorandum of Association of the Board and shall continue to hold office for a period of 3 years. The First Governing Body shall hold its first meeting within two weeks from the date of registration of the Board under the Societies Registration Act XXI of 1860 and at that meeting elect the President, Honorary Secretary and Honorary Treasurer.

9. All the members of the Governing Body shall retire every 3 years. The retiring members shall be eligible for re-election.

10. The Board shall at the Ordinary General Meeting at which the members of the Governing Body retire as aforesaid, elect members of the Governing Body from amongst the Founder-Members and Qualified Members in place and stead of the retiring members.

11. The members of the Governing Body shall from amongst themselves elect the President, the Honorary Secretary and Honorary Treasurer of the Board.

12. If at any meeting at which the election of the members of the Governing Body ought to take place, the places of the vacating members to be filled up by election are not filled up, the meeting shall stand adjourned to the same place, day and hour in the next week, and if at such adjourned meeting the places of the said members of the Governing Body are not filled up, the vacating members of the Governing Body shall continue to hold their offices as if they were re-elected at such meeting.

13. Any casual vacancy among the members of the Governing Body shall be filled up by the remaining members of the Governing Body. The person nominated for filling up such casual vacancy shall retain his office till the next election of the members of the Governing Body.

14. The control and management of the property and affairs of the Board shall be vested in the Governing Body.

15. The Governing Body shall meet at least once in every year. The business of the annual meeting of the Governing Body shall be :

(*a*) To receive the report, accounts and returns of the Board, and

(*b*) To appoint auditors for the suceeding year and to fix their remuneration.

(*c*) Such other business as may be specified in the notice convening the meeting or which may be permitted by the Chairman of the meeting at the time the meeting in held.

16. Notice in writing of every meeting of the Governing Body shall be given to every member at least thirty days before the date of the meeting, except in case of urgency when notice of twentyfour hours shall be sufficient. Three members of the Governing Body present at any meeting in person shall form a quorum.

secretary

17. For the purposes of Section 6 of the Societies Registration Act, the Secretary for the time being of the Board shall be the person to sue or be sued on behalf of the Board.

18. The Secretary shall have the power and is hereby authorised to employ, engage, and appoint such persons and officers as the Secretary may think fit in connection with the management and affairs of the Board and upon such terms and conditions as to employment, engagement and appointment and for such remuneration or emoluments as the Secretary may think fit provided that in the event of the Secretary employing, engaging or appointing any person or officer whose monthly remuneration or emolument shall be more than Rs. 150/- per month such employment, engagement or appointment shall be made in consultation with and subject to the consent of the President.

resolution by circulation

19. Any resolution circularised under the signature of two members of the Governing Body and approved and signed by a majority of the members of the Governing Body shall operate as a resolution of the Governing Body PROVIDED that such circularisation shall be resorted to only in case of emergency.

management

20. All properties moveable and immoveable and of any kind or nature whatsoever belonging to the Board shall be vested in the Governing Body for the time being who shall hold the same and all the investments at any time representing the same or any part thereof and all income arising therefrom UPON TRUST and pay and apply the same for the purposes and/or objects of the Board subject nevertheless to the conditions and stipulations if any governing the same or any part thereof. Upon any change in the constitution of the Governing Body, no deed or other instrument or writing shall be necessary for the vesting of the properties of the Board in the Governing Body and upon any change in the Governing Body all the properties of the Board shall automatically vest in the Governing Body constituted thereupon.

21. The Governing Body shall invest the monies of the Board in such manner as it thinks fit including in immoveable properties and or/any securities other than securities in which trust funds are by law required to be invested.

22. The Treasurer and Secretary shall jointly sign endorse and negotiate cheques receipts and other negotiable instruments and shall collect and receive funds of the Board. All documents relating to any immoveable property whether come over to the Board or belonging to the Board and being conveyances, mortages, deeds of gift, trusts or leases in favour of or by the Board shall be executed by the Secretary and Treasurer of the Board. All the securities of the Board shall also be operated upon by the Secretary and Treasurer.

23. A member of the Governing Body shall vacate his office and shall cease to act as such, if he ceases to be a member

of the Board or is adjudged insolvent or becomes of unsound mind or resigns from the Governing Body or dies.

24. The members of the Governing Body shall be entitled to attend and vote at the meetings of the Governing Body by proxy and Rules Nos. 33 to 36 herein after contained relating to the appointment of proxy including the appointment of a proxy generally for all the meetings shall *mutatis mutandis* apply to the appointment of proxies by members of the Governing Body. The proxy to be appointed by the members of the Governing Body must be a member of the Board.

25. The Governing Body shall be entitled to amend, alter or add to the rules and regulations of the Board and/or substitute new rules and regulations for those in force at any time.

26. The Governing Body shall have the right from time to time to frame and from time to time add to alter or substitute bye-laws and rules for the conduct and management of the activities and programmes carried on and conducted by the Governing Body of the Board PROVIDED that such bye-laws and rules shall not be inconsistent with or be repugnant or contrary to the objects and purposes and/or rules and regulations and the constitutions of the Board.

27. The members of the Governing Body shall be entitled to reimburse themselves or pay and discharge out of the funds of the Board all expenses incurred and payments made by them in respect of the Board or in the course of their duties.

general meeting

28. At least once in every three English calendar years an ordinary general meeting of the Board shall be held at such time, place and hour as the Governing Body shall determine.

29. An extra-ordinary general meeting may be called by the Governing Body for such purposes as the Governing Body may decide.

30. 30 days' notice specifying the place, date, hour and the nature of the business to be transacted shall be given to the members other than the ordinary members of the Board, of any general meeting whether ordinary or extra-ordinary.

31. The business of the ordinary general meeting of the Board shall be to elect members of the Governing Body who retire.

32. 7 members (not being ordinary members) present in person or by proxy shall form a quorum at any general meeting. If at any general meeting there is no quorum within 15 minutes from the hour fixed, the meeting shall stand adjourned to the same place and hour in the next week. If at such adjourned meeting no quorum is present the members (other than ordinary members) present in person and by proxy shall form a quorum but no business other than that specified in the notice convening the meeting shall be transacted in such cases.

33. The members of the Board who under the provisions of these rules and regulations are entitled to attend and vote at the meetings of the Board may attend and vote at the meetings of the Board either in person or by proxy. The instrument appointing the proxy shall be in writing under the hand of the appointer and shall be attested by at least one witness. The person to be appointed a proxy must be a member of the Board other than an ordinary member. The instrument appointing a proxy may relate to any particular meeting or to all meetings generally of the Board and the same unless it be a general Power of Attorney, shall be deposited with the Secretary of the Board at least 72 hours before the meeting concerned. If a proxy is appointed by a general Power of Attorney the member appointing such proxy shall submit a true copy of such general Power of Attorney together with the original and the original will be returned to the member after the same is registered by the Secretary. The instrument appointing a proxy including the Power of Attorney shall not be valid unless deposited with the Secretary as hereinabove provided. A Power of Attorney or an instrument appointing a proxy for all meetings generally shall be deposited with the Secretary

only once and untill the Secretary receives a notice of its revocation the same will continue to be operative and subsisting.

34. A vote given in accordance with the instrument of proxy including a Power of Attorney shall be valid unless the death of the member or revocation thereof is communicated to the Secretary in writing before the meeting commences.

35. If after appointing a proxy the appointer desires to attend the meeting personally he shall give due intimation in writing of his desire to the Secretary before the commencement of the meeting in question. In the absence of such intimation such member shall not be allowed to take part in the meeting.

36. Every instrument of proxy for any particular meeting or otherwise shall be as far as possible in the following form :—

INTERNATIONAL BOARD OF YOGA

I,...................... being a member of International Board of Yoga hereby appoint...................
(full name)
of................. or failing him...................
(address) (full name)
of................. as my proxy to vote for me and on
(address)
my behalf at the meeting of the Board to be
at all the meetings of the Board
held on the day of ....19 and at all adjournments
(hereafter) including adjourned
thereof.
meetings.

IN WITNESS whereof I have hereunto set my hand this .... day of ....19......

Signed by ....

in my presence.............

Signature of the Member

37. The President of the Board shall preside at and conduct and regulate all meetings of the Board and the Governing Body of the Board and his ruling on any point of order and decision as to the results of the meeting shall be final and conclusive. He will in addition to his right of voting as a member have a casting vote in case of tie.

38. In the absence of the President at any meeting of the Board, or at any meeting of the Governing Body, the members present shall elect a Chairman from amongst themselves to preside at that meeting.

accounts

39. The accounting year of the Board shall be the English Calendar Year.

40. The secretary will attend to the affairs of the Board under the directions of the Governing Body and will convene necessary meetings of the Board and the Governing Body. The Secretary will keep proper minutes of the meetings of the Board, the Governing Body and any Sub-Committee. The Secretary will under the directions of the President supervise the working and management of the activities of the Board and carry on correspondence and cause to be prepared all the records. The Secretary will be at liberty to spend for the purpose of the Board upto Rs. 300/- per month without any previous sanction of the Governing Body.

41. No member of the Governing Body shall act as an Auditor. The Auditor shall have access to all books of accounts and vouchers of the Board to enable him to obtain the necessary information and to certify the accounts.

select committee and other committees

42. The Governing Body shall appoint a Select Committee consisting of not less than 3 members from amongst themselves. The functions of the Select Committee shall be to scrutinize every application for enrolment as member of the Board and to investigate into the merits there of and decide whether the applicant should be admitted as a member of the

Board or not. The Select Committee shall submit its report to the Governing Body on every application for membership scrutinized by it PROVIDED that no applicant shall be entitled to demand a copy of or extract from the Select Committee's Report or to know its recommendation or to call into question such report or recommendation.

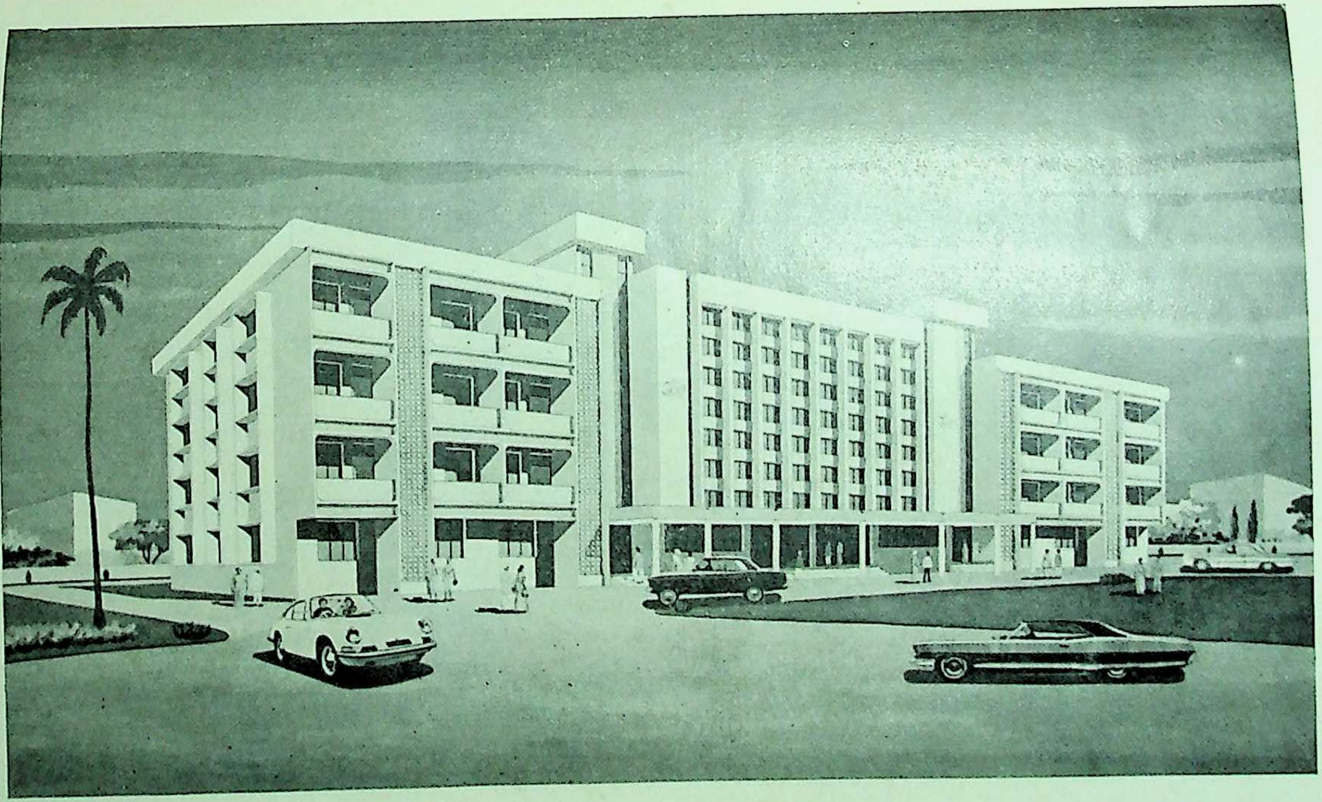
43. The Select Committee shall exercise such other powers and discharge such other duties as may be entrusted to it by the Governing Body.

44. The Governing Body may from time to time appoint one or more sub-committees as and when found necessary or expedient for such work or purpose as the Governing Body may think fit. Any person whether a member of the Board or not may be appointed in such sub-committee or sub-committees.

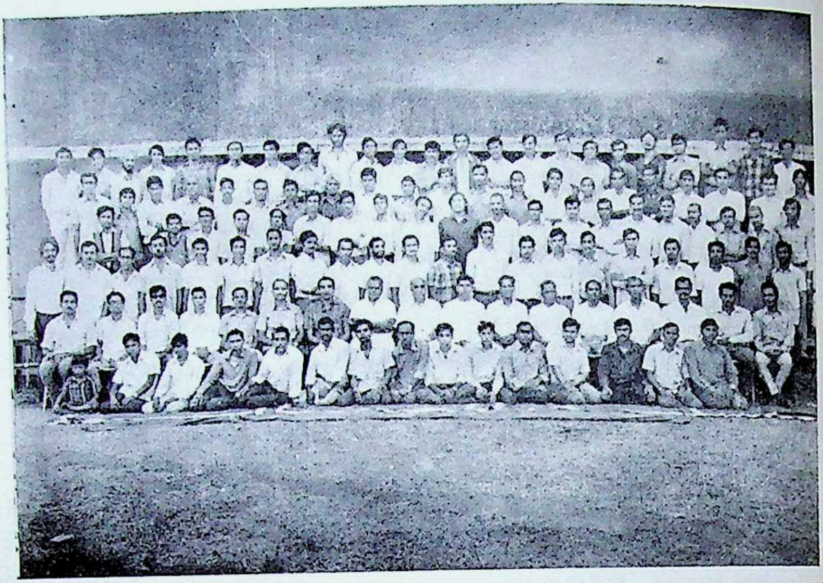
45. If any member of the Governing Body or of the Select Committee or Sub-Committee or any member of the Board engages himself in the employ of the Board he shall be paid such remuneration or honorarium as the Governing Body may in their discretion think fit and the fact of such employee being a member of the Board and/or the Governing Body or the Select Committee or the sub-Committee shall be no bar to his getting such remuneration or honorarium.

indemnity

46. Every member of the Governing Body or Select Committee or any sub-committee and the Secretary of the Board shall be indemnified out of the funds of the Board against all losses incurred in the discharge of his duties except such as shall happen through his own wilful neglect or dishonesty and each one shall be chargeable only for such moneys, funds or property as he shall actually receive in the discharge of his duties, and each one shall be answerable only for his own act, and not that of any other person nor for any insufficiency of security or other money payable to the Board or any loss or damage which may happen in the discharge of his duties unless the same shall happen through his own dishonesty.



The perspective of YOGA BHAVAN under construction. The Central Secretariat of the International Board of Yoga is to be located permanently on the ground floor. The Bhavan will have a multipurpose Hall, 4 lecture-rooms and over 60 residential quarters, besides other facilities for an international yoga forum.



A yoga camp for 21-day *Better Living Course* was organized by the Ordinance Factories Training Institute at Ambarnath during December 1972. Over 130 persons attended and were given Certificates. The Camp was conducted by Shri Mahavir Sainik, a trainee of the Institute.

This group of 42 Brazilians hailing as *"yoga pilgrims"* visited the Institute during February 1973. They were led by Prof. J. P. Bastiou (sitting), while 9 of them joined the 15-day intensive instructors course. To the left of the Founder (centre) is Swami Sudhananda Bharati and Smt. Sita Devi.

general

47. On any matter not provided for in these Rules and Regulations the Governing Body shall be entitled and is hereby authorised and empowered to arrive at a decision.

Bye-Laws for the Working of Branches of the International Board of Yoga

1. These Bye-Laws shall be called "Branch Bye-Laws."

2. In these Bye-Laws

(*a*) "The Board" shall mean the International Board of Yoga.

(*b*) "Governing Body" shall mean the governing body of the Board.

(*c*) "Sub-committee" shall mean the sub-committee appointed by the Governing Body of the Board for the conduct, management, administration and carrying out of the activities of a branch of the Board at any place.

3. The Sub-committee shall meet at least once in every English calendar month and may meet at shorter intervals if found necessary.

4. A member of the Sub-committee selected by the Governing Body of the Board shall act as the Chairman of the Sub-committee and he shall preside at all meetings of the Sub-committee. In the absence of such Chairman at any meeting of the Sub-committee the other members of the Sub-committee shall select one of their number to act as the Chairman for that meeting.

5. All decisions at a meeting of the Sub-committee shall be taken according to the opinion of the majority and for these purposes each member of the Sub-committee including the Chairman shall have one vote but in the event of a tie the Chairman shall have a casting vote.

6. The Sub-committee shall be concerned with the day to day working of the branch and its activities insofar as they

relate to the running of the Yoga Education Classes and the imparting of the study of Yoga culture and technique and Yoga physical and mental education and the conduct of local programmes for promotion of Yoga on scientific basis as also the giving of publicity lectures and demonstration and collection of funds by way of donation and fees and the expenditure of and incidental to the activities of the branch mentioned in this clause PROVIDED THAT all donations received by the branch shall be received in the name of the Board and shall be transmitted by the Sub-committee to the head office of the Board and the Governing Body of the Board shall from such donations provide the branch with funds for and in connection with the expenditure aforesaid.

7. The Sub-committee shall also decide in consultation with its Chairman and with the approval of the Governing Body of the Board the nature of the activities to be conducted and carried out by the branch.

8. The Sub-committee shall appoint one of their number as the Honorary Secretary.

9. The Sub-committee shall be entitled in consultation with its Chairman to fix and prescribe fees to be charged to persons undergoing Yoga physical and mental education at the branch.

10. If any matter or question shall arise which is not contemplated by or provided for in these Bye-Laws the Sub-Committee shall refer the same to the President of the Board and shall act in accordance with his opinion and direction in such matter and on such question.

YOGA _ THE SCIENCE OF MAN

STANDARDISING A YOGA COURSE

by JAYADEVA YOGENDRA

How can a layman study yoga especially when a traditional bonafide Guru is not near at hand? What if an individual is weak in health? Must such a one with a weak constitution partake of frightfully difficult-looking āsanas like standing on the head (*śirāsana*) etc. or chewing a twentyfeet long piece of cloth (*vastradhouti*)?

The Yoga Institute, Santa Cruz, in its fiftyfour years of existence, has formulated certain basic principles of selection and performance of yoga processes. It is not necessary for a beginner to perform all the eightyfour āsanas or over fifty kriyās, three bandhas or eight prāṇāyāmas and many more mudrās to derive benefits through the practice of yoga.

Since the objective of yoga study is one of spiritual awakening coupled with mental tranquillity and physical health, the selection of yoga practices should also be in conformity with this goal. That such a goal of yoga education can effect selection of yoga practices can be shown by an illustration. If, for example, we go back to the late thirties of this century when a wave of nationalism and patriotism was sweeping through the country, we find the leaders giving much prominence to "physical strength and prowess to fight for the motherland." Āsanas, prāṇāyāmas, sūryanamaskāras and indigenous physical exercises were freely recommended for building up India into a strong nation. This fever of nationalism permeated the attitude of yoga enthusiasts and teachers and led to their overemphasis on the physical aspect of yoga. A slight different situation however arose when in imitation of the naturopaths and nature-curists of the West, the yogis selected kriyās and similar techniques for cure of diseases. The conceptual aspects were forgotten in favour of the perceptual.

As the yoga objective is one of total education of the individual, we are not to select merely difficult āsanas or kriyās but rather such yogic processes as would work their way from the higher centres of an individual to the lower ones. As stated in an old Haṭhayoga work, any yoga discipline which does not awaken higher consciousness is in no sense a yoga practice. Basically yoga is not interested in the purely physical development of the body as available through athletics, gymnastics, weight-lifting, etc. Yoga does not end by mechanical performance of some difficult āsanas. The yogi chooses the instrumentation of different techniques to effect different states of consciousness. One should rather look at the āsanas, kriyās, bandhas and prāṇāyāmas as non-specific manoeuvres for causing limited psychophysical changes in the desired direction. As a basis to work on, for the beginners, these simple practices would be very worthwhile. However, one need not glorify them beyond their true potency.

More important than these instruments, is the cultural background of a people, where these practices are performed. A belief in an idealistic value-reality will contribute more to these practices in culture of the consciousness, while a belief in a sensate value-reality would help in keeping the yoga practices at the level of physical development rather than of the mental, moral or spiritual. Therefore from an educational point, learning of yoga is really learning of yogic attitude, yogic technology and yogic philosophy with its own code of conduct ; it is not learning of physical manoeuvres. A little thinking on this line will help us in arriving at a standard course of yoga education. One need not have to learn specific āsanas credited with exaggerated benefits for specific gains. Equal emphasis should be placed on theoretical as well as practical learning besides keeping in view the *total effect on attitude.*

The āsanas themselves need to be understood in a better way. A classification plan of āsanas is now receiving wider acceptance. The meditative āsanas are many but the basic requirements of these are an erect spine, fixed base and special adjustment of feet. The cultural āsanas effect principally the spine and the adbomen in several ways. There is no justification for excessive strain in either meditative or cultural poses. As a cardiologist has rightly said about cultural āsanas, it is not the maximum contraction and final position that matters so much as does the use of the right muscle-group and the corresponding nerve-endings that become activised.

An anatomist has shown how the excessive strain on ligaments etc. can cause damage, while the milder forms of āsanas lead equally to desired objectives of yoga education.

NAME OF THE ĀSANA	MOVEMENT OF THE COLUMN	EFFECT ON THE LIGAMENTS
Koṇāsana III	Torsion	On the left side: Supra Spinis, Inter transverse ligaments, ligamentum flavum. Not much risk involved in this āsana.
Purṇa Matsyendrāsana	Torsion	Actual torsion of the vertebral column will be much less than what is actually seen on the body. Pressure on the abdominal wall with the heel pressing can cause herniation.
Pavanamuktāsana	Abdominal compression	No risk.
Mayurāsana	Adbominal compression	Risk: Compression to an extent when it can cause herniation.

It is not really necessary or worthwhile in yoga to go in for acrobatic type of āsanas. In fact, such āsanas take longer time to master and may involve certain amount of danger in their performance. The worst still that happens through fanatical pursuit of difficult āsanas is a loss of the right perspective towards yoga. *Individuals spending much time and efforts in the gymnastic type of activities are prone to lose themselves at the physical level of yoga.* Therefore while selecting yoga practices, simple objectives may be put forth rather than the exaggerated and specific ones. Yogic āsanas may be divided under meditative postures and non-meditative postures. The latter again could be simply understood from point of the different parts of the body affected rather than by postulating hypothetical benefits of the āsana to the brain or pituitary or pineal glands etc.

The following selection is arrived at by the All India Board of Yoga and The Yoga Institute : (*i*) Meditative poses, (*ii*) Simple cultural āsanas for anterior and posterior contraction and stretch, (*iii*) Simple āsanas for lateral stretch and torsion of the spine, (*iv*) Simple āsanas that cause massage of the abdomen, (*v*) Simple āsanas for the extremities, (*vi*) Head-low positions only as necessary etc. ; (*vii*) besides āsanas, a basic course of simple prāṇāyāmas not involving prolonged Kumbhaka may be recommended ; (*viii*) There should be practices that help in greater introversion of the mind and abstraction, (*ix*) Equal emphasis should be placed on theoretical understanding of what is done ; and (*x*) Help should be available for yogic guidance to the true seeker. Right methods of teaching could aid learning of right attitude.

YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *First Edn.* Rs. 7.50; 15s.; $2·00.

Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.00; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XVII are still available. Each volume Rs. 12; £1.25; $3·00.

Technology

Yoga Physical Education, Vols. I and II: A graded course of yoga āsanas harmonized to breathing for men and women based on researches of over half a century. *Sixteenth Reprint.* Rs. 20; £2·00; $ 6·00.

Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Sixteenth Reprint.* Rs. 20; £ 2·00; $ 6·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.00; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·00; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6.50; $25.00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs. 30; £2.00; $6.00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

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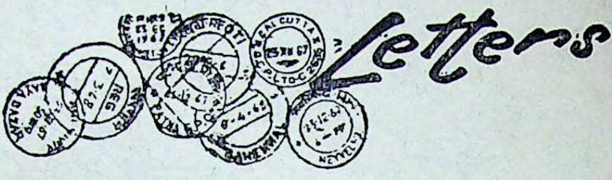

Letters

"I perfectly agree with you that Nerou (Nehru) and Shastri cannot be and are not victims of Yoga. But here there is much talk about this, and I think it is necessary that we explain out this to the public. In the letter which you wrote to me on this question, there is something pertaining only to myself and therefore I cannot show it around. So will you be kind enough and send me a letter only on the subject that *Yoga cannot have caused the death of Nerou and Shastri. This letter we shall read before the authorities.*"

Bulgaria, May 19, 1969 I. ILLIEV

NOTE: In 1938 when leaving for Australia, Shri Brijlal Nehru and Smt. Rameshwari Nehru during their talk with the Founder at the Institute informed him that Nehru did not have faith in Yoga. This disclosure was occasioned because at that very time Nehru was waiting for his uncle and aunt in the car below. Inspite of Smt. Sitadevi's request to invite Panditji upstairs to join in the talk, Brijlalji refused to do so on the plea that Panditji does not believe in Yoga.

Some years later, his interest in Yoga was advertised by the Press and verified in his autobiography. In 1962, Prof. J. P. Bastiou, the Brazilian teacher trainee of the Institute, sought an official interview with Nehru to ascertain his views. The questionnaire was submitted in advance and the interview lasted for more than half an hour. This interview has appeared in the *Journal*, Vol. VIII, 1. Through a letter dated January 24, 1963, Nehru expressed his desire to visit The Yoga Institute but this desire remained unfulfilled.

Considering Nehru's age, the physical mechanics of *yogāsanas* which he followed under some "yoga teacher" proved unwarranted. As a politician, total yoga could not be integrated in his life. In fact, neither Nehru nor Shastri practised what truly is *yoga* and, therefore, it cannot be said that they died because of Yoga.—*Editor*

YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

VOL. XIX, 3 OCTOBER 1973

A SCIENTIST, AN ACADEMICIAN AND THE YOGI

by SHRI YOGENDRA

OBSERVATION and reason alone, however precise the same, may be, should not be confused or treated at par with what is called personal experience. Experience, in fact, is the result and reality of both observation and reason. Experience in Yoga is direct cognition (*pratyakṣa jnāna*) which cannot be replaced by anything for it represents Truth or Reality, even though personal. While observation and reason may vary quite often, as they do relatively, the chances for such variables in experience are very few and far in between. The life of an individual is inherently based on experience, past or present, rather than on observation and reason alone.

For setting any standards, therefore, experience should have precedence in providing guidelines which may be complemented or supplemented by observation or laboratory proof at the level of science, and reason at the level of logic or academic intricacies and not *vice versa.* But at no stage, nor time, should any encroachment be permitted to a scientist or an academician on the evaluation of the essential personal experience of the yogi which is conformable and above objectivity. Such attempts by scientists or academicians to deviate the level of experience are controversial and even inexact. Therefore in all yoga technological texts, the experience of the yoga teacher was paramount and the guidance of the yogi was frequently emphasized at every stage. Moreover, the experience of cummulative and hereditary knowledge becoming instinctive—as happens to be the case with the genuine yogi (*gurūparamparā*) —is unassailable and should not be allowed to be tempered by the uncertainties of relativity of science and speculative jargon of reason. This is what Yoga has insisted on during its study *i.e.*, to permit no interference in the chain of evolutive experiences of the yogi.

Inspite of this intelligent anticipation against tempering with technological yoga, much has been written by the scientists and academicians on this subject. To the yogi, it means nothing, but the layman is carried away by the hypothetical statements issued by them. Being not in conformity with the yoga experience, as it often is, the student remains perplexed between his own experience and the evaluation made by a scientist or an academician. Whom should a student follow when the two appear irrelevant ? In such instance, the layman should only enquire whether such a scientist or an academician has any yoga experience to depend upon or is it merely his observation or reason on which he has based his hypothesis. In most cases, it is the latter.

The teacher of Yoga does not depend so much upon texts as on tradition. Those who stick to the letter of the texts during observation or go through the hairsplitting of words and grammer without any experience to help them are doing great disservice to yoga. For example, in *sūryabhedana* prāṇāyāma, it is stated that the right nare is to be used first for inhalation (*pūraka*). Since alternate use is prescribed, the right and the left nares become unimportant. It may be that an experienced yogi may commend the use of the left nare first, if it is found that the right nare is blocked. So it is with *sūtraneti* where the guru determines which nare is to be used first. It is for this reason that the yoga technological works give two or more meanings to the same word inspite of these being contradictory as in the case of *prāṇa* and *vāyu*. Left-handed persons or persons with maladjustment of the other half of the body by (*nābhi parikṣā*) the navel test and other specific situations of the time demand modification in the application of yoga kriyās, and the recommendation of a scientist or an academician should have to be waived in favour of the advice by the yogi. Unnecessary controversies with a scientist or an academician on yoga should be sternly precluded by the genuine yogi.

VALIDITY OF PERSONAL EXPERIENCE

by JOHN R. M. GOYECHE

WHAT is understood as scientific presentation of Yoga in the West is a non-spiritual or "non-religious" presentation of Yoga. This statement is one which one would never hear in India or in most Oriental countries; and it seemed to me very symptomatic of a mode of thinking common to our Judaic-Christian heritage. The commonly held notion that science and religion are somehow incompatible is the result of our *belief in the absolute quality* of what we consider to be objective, publicly verifiable knowledge. This knowledge is contained in the form of verbal propositions referring to natural events which seem to us to follow one another in regular patterns. But there is nothing absolute about this type of knowledge. One only need look at recent developments in physics and chemistry to see the truth of this statement. In any case, there is another type of knowledge if we can use that word, which is largely independent of verbal propositions—and this is the *knowledge of personal experience* (see Michael Polanyi's book *Personal Knowledge*)..

Religion and the scientific method are only incompatible if religion is defined in terms of verbal propositions referring to "events" occurring in the supra-natural world. No one, however, can challenge the essential validity of the personal religious "experience", whatever, we may mean by the term religious. Let's look at an analogy. We know (objectively) the mechanisms that cause hunger and compel us to eat. We also, however, know the experience of hunger. If someone says I feel hunger—we can identify with that feeling to some degree. But if someone says "I feel God all around me" how many of us can believe him—never mind identify with him. Thus we accept the testimony of others concerning their personal experience only when we have had what we think are similar experiences. Now the difficulty in accepting religious experience for the majority of people lies in the fact that only a very few have experienced it. This dischotomy of objective knowledge and personal experience does not apply only to religious or mystic phenomena. It is indeed the *sine quâ non* of the scientific method that personal experience be ignored in the interests of obtaining objective knowledge of things "as they really are". Take behaviouristic psychology as an example. What happens when we are able to precisely predict what responses follow which stimuli? Will these allow us to produce a population of happy, contended people who have no need for violence and prejudice? The answer at present seems to be a qualified "no". *Somewhere* in the equation of S — R must be fitted the *personal experience* of the organism; and keep in mind that it will *always be personal*. But this does not mean that we cannot study it, if we use the term study in a broad fashion.

If someone tells me that after ingesting substance X he had a Y kind of experience, I can either believe him or not. If I believe him then make the judgement that either I would like to have the same experience or I would not. If I want to, then I determine the exact procedure that my friend went through and try to replicate it. If I judge that my feeling is similar to the report of his Y feeling, then I say that I too have had a Y feeling. Now my friend, the objective psychologist, will want to determine firstly if I had any experience, secondly what the nature of my experience is, and thirdly what are the conditions for producing this condition, *i.e.*, how's it caused? From his experimentation, he will likely have some success with the 1st and 3rd questions, but he will never know what the *nature* of my experience is until he has ingested the substance himself. The same holds of course for "religious or mystical experiences." Objective knowledge of stimulus and response conditions can show that under A conditions B responses are produced, but can say nothing about what this "means" to the experiencer. Thus, there can be a science of religion or mysticism in the sense that it is possible to formulate certain verbal propositional laws concerned with the relationship between certain stimulus conditions and certain "religious" responses.

This is wonderful if one wants to add another chapter to the book of objective knowledge. But, if one looks around him, one sees the results of several generations of vicarious knowledge. This has led me to the belief that the only knowledge worth having is of an experiential nature. *What we need are not more scientists and research to tell us why things go together but more people who are willing to experience, instead of accumulating useless knowledge.* Ask any high school student about this. We live in a culture in which everything is thought to be theoretically knowable: There is no longer any place for unknowable—people to tell us It's only a matter of time. But where does it stop? Obviously not at the moon. The utter futility of the continued accumulation of objective knowledge must be apparent to any thinking person. *Our lack of respect for personal experience has already taken its toll in most of our civilized western countries.* It is a very short step from saying that science can provide the answers to saying that I know all the answers. Egocentricity is the common denominator behind the increasing incidence of physical, psychological disorders and crimes of all types, including the use of alcohol and drugs. One doesn't have to be a sociologist to perceive the conditions of our society which contribute to egocentricity. *Buddha*, *Jesus Christ* and innumerable other sages of Yoga and other systems were able to perceive it in their times. They were all mystics in the sense that they turned their backs on *objective knowledge* and relied on their own personal *subjective experiences*. And from their experiences came solutions to the pressing social problems of their time. Let me suggest that the cycle is returning now. That we are once again heading toward a "golden age" of experiential knowledge and this is a natural and inevitable process of evolution, not revolution. And from this evolution there will arise a number of methods for attaining the happiness which has so long been denied us. All of these methods will have in common

1) the rejection of objective knowledge as a means to happiness, and

2) techniques for allowing us to experience something "unknowable", *i.e.*, something "greater than ourselves" which will replace egocentricity with a mystical state of bliss, for at least some of us. We are

going to evolve scientific methods of obtaining religious experiences in the broadest sense of the term.

Yoga is one such method, which if examined closely, has much in common with other methods such as the practices of Sufism, Buddhism, and even Christianity. (Read the early Christian mystics to see the parallels). Let us define *yoga* as a method whose ultimate goal is to experience complete happiness. One may or may not call this a religious experience. It has also, of course, been used to define the state of happiness itself which results from, or is the "union" referred to in Indian texts.

INTERNATIONAL DIRECTORY OF YOGA TEACHERS

THE approved list of all yoga associates, instructors, and teachers trained at The Yoga Institute of Santa Cruz is under compilation for the **International Directory of Yoga Teachers.**

It is the first and only list of authentic individuals and centres of Yoga in various countries imparting classic and traditional yoga education. The Directory is to be released on the 25th December 1973 coinciding with the 55th Year Foundation Day of the Institute.

All persons following the yoga traditions of the Institute at their classes or at their respective Yoga Centres are requested to apply immediately for listing their names and/or for reserving advertisement space to the Secretary.

AN EVALUATION OF PROGRESS OF MANKIND

by HANSA JAYADEVA

SUMMARY : A study was carried out on scientific advances in education, psychology, research etc. It was found that some of the so-called advances were not leading to the desired development of man. Second thoughts had started already on many of these sciences.

Introduction : The lay man today is very proud of scientific achievements of his times. He feels that science and technology can solve all his problems and fulfil all his desires. It was with this belief that many lend their support to modern trends in education, medicine, psychology, psychotherapy, laboratory researches etc.

There was a change in our thinking about Nature and Man since the industrial revolution. The present concepts are very different from the past but claim to be liberal, rational, scientific etc. However after about two hundred years of such liberalism and rationalism man is losing his confidence in controlling his world through his powers. He is suspicious about his progress in his technology. The evolutionalists are feeling uneasy. They place their hope on the unborn superman and not on the rationalised man of today, because the solutions of problems of the world by the scientist and the technologist have proved to be quite elusive. The experts are full of questions, and for answers they are trying to look beyond their own world.

Education : The object of modern education is utilitarian. But it was found that inspite of much work done in the educational field, neither the problems of social inequality or those of imperfect evolution of personality have been solved.

In 1848, Horace Mann said that education was the great equalizer of the conditions of man. A man like John Lock thought that all minds at birth were blank states, and all children were equally and infinitely educable. This led to the principle that the child was the centre of the educational process. This also led to the laws of learning such as those of Thorndike. The learning situation as it has become available to us today—specially to the yoga teachers—is very unconducive to spiritual learning. A good rapport is hardly possible between the learner and the teacher. The learner refuses to cultivate sufficient receptivity to allow his entire personality to be moulded by the teacher. In case of yoga education, the situation today is that the yoga teacher has become a teacher of āsanas and kriyās. The yoga teacher has become a showman in the class room, trying to externalise and glamourise his yoga, through drills, competitions etc.

About this development in education the enlightened educationists of today have to say as follows: There are mysteries into which the old must initiate the young and not the other way round—probably similar to the old āśrama way of learning in India. It is thus accepted that education is not the great equalizer of the conditions of humanity. "Society should not aim at generating talents where there are none", seems to be the view.

Understanding Man : Our studies in knowing the mind and mental health have been equally catastrophic. There have been many attempts to know oneself. Spirituality, religion, sociology, psychoanalysis etc. are some of the procedures. But in this search, man has always sacrificed the whole to know a part. As some one has jocularly said, "Psychology disassociated itself from the concept of self (spirit) as a way of understanding man. Later it did away with the concept of consciousness as a way to explain man. Psychology then did away even with the concept of mind as a way to explain man." So modern psychology has lost its spirit, its consciousness and its mind. But this development which is reductive has brought its students as well as members of the society at large a type of meaninglessness. Today the psychologists realise that by this external behavioural understanding of man, we have slipped into thinking of man as a machine. We claim to know the machine and believe we can work at it. The truth is that the really vital aspect of man like the "psyche" has been by-passed. This unknown factor in man is now asserting itself. Besides affecting psychology, acceptance of such a belief is likely to make itself felt in psychotherapy also. One sees thus a lot of meaning in the Indian theory of *karma*. Each one of us is responsible for what happens to him or her. There are no external mechanical interferences except those he knows of within himself.

Man's highest inspiration : Religion has taken a back seat in our society. The thoughts of leaders of various branches of knowledge and action are governed by lesser than the spiritual values. The conduct of a scientist, medical man, sociologist, educationist, business man, politician etc. is governed by very poor motivations and value judgments. The contribution that religion or spirituality could have made, in the progress of modern society, is not taken advantage of.

Recently, a *Time* magazine feature summarised the sad state of affairs. It found a deepening disillusionment with both science and technology and the growth of a new view among some scientists that there should be room in their discipline for non-objective, mystical and even irrational. There is a growing scepticism about quantifying and about objective method of science.

We can imagine the damage done by doctors that nurse the sick humanity; when we discover that the doctors themselves are suffering from serious sickness. In evaluating the benefits of the great tradition like yoga, the sick doctors have so perverted its ideology and technology that the *modern man is least likely to benefit from this modernised yoga of the laboratory*. Yoga should free itself from the crippling influence of modern scientists, medical men, psychologists, psycho-educationists *et al*.

Conclusion : Our so-called progress in understanding Nature and our techniques to make Man happy seem only to prove its failure. We should loosen classical yoga from the clasp of such sciences and technologies, so that yoga on its own principle can help solve modern man's problems.

RESIDENTIAL CAMP AT SEVAPUR
April-May 1973

by GERHARD UNGER

TEACHING yoga in a beautiful atmosphere and natural surrounding of a lonely Ashram was a new experience for all of us—for the teachers, the students, as also for the asramites. The Ashram is placed in a remote valley in the hinterland of Madurai in the deep traditional South of India.

Engirdled by mountains, pressed on the foot (bottom) of the slope of the highest one, Sevapur ashram is far away from any so-called civilization. A dirt road, passing half a mile away, one sees only 10 rattling cars a day, it being the only reminder of the hurry-worry of life in the cities. No electricity, no telegraph, no cinema, etc., which could cause any nuisance or distraction.

Such natural setting in a remote valley together with a simple life-style harmonized with the rhythm of Nature were ideal pre-conditions for the two Residential Yoga Camps in April-May 1973.

Yoga as an attitude to and a way of life was somewhat possible of apprehension through the contents of 15-day experience. After two days, everyone got into the rhythm of a strong, and well-balanced daily routine.

Depth study of one's motivations, longer psychosomatic session, conditioning, *mauna*, and group-sessions, allowed for deeper awareness and insight and a new experience of inner quietude, harmony and relaxation. A prayer in the morning, meals and some work in the orchard made students and teachers also participate in the life of the ashram to get a feeling of the joy and struggles of a slowly growing community-life at the ashram.

After a few days, one could feel that the "*spirit of yoga*", of quietude and humbleness, of keen learning and receptivity, of simplicity and helpfulness had absorbed all. Natural understanding and accepting brought the group closer together, experienced (deeply) in the night get togethers on the roof or the veranda under the vast starlit sky of South India when all were listening to music (Eastern and Western) read out their favourite poetry or prose, sang a song or told some stories.

Since the course included practical training for teaching of 21-day classes, the programme had to be quite tight and the strain on some had to be met after half-time with little more free and self-study period.

At the end of the fifteen days, the students expressed their gratitude for their experience, which they were aware was mainly due to the system of yoga they had grown into, its approach to life and the beauty, fullness and meaning they gained for themselves. This system they know is an integrated system elaborated by the Founder, Shri Yogendraji.

When they parted, it was a convinced and devoted yoga student-group. All were determined to apply it in their lives, besides sharing this yoga experience and way of life with others, according to their capabilities. They felt they have a mission in life to carry out.

YOGA AND THE DRUG ADDICT

by PETER KLATT

I AM writing about my experiences with drugs and how to stop them. I started smoking cigarettes when I was seven years old, then took to hashish and LSD 7 years ago when I was just 16 years old. This I kept up for about 2 years, taking 2 'trips' a week, sometimes two or three of them at once. During that time, I was also smoking or eating hashish every day even while working.

Hashish itself is a very mild drug which makes you want to laugh and feel happy for about an hour after which you get tired and have to sleep. I think to stop taking hashish and marijuana is much less difficult than to try stopping the smoking of cigarettes. It takes a little effort the first day not to smoke but the following day you don't feel like ever smoking again if you really want to stop it. There is no physical addiction with hashish, LSD, amphetamines or cocaine ; it is the mind which wants more because it feels good for the moment. Also LSD which gives a super-consciousness for a few hours about half an hour after taking it, shocks most people the first time they take it because of the awareness of the body; it is so quick that one may become afraid of it all.

For myself it was a good experience and showed me that there is much more to the world than Switzerland. After this I took to amphetamines and cocaine. These are drugs that make a man very crazy when taken over a long period. I used to stay awake for 4 or 5 nights and days and have an injection every 10 minutes. You keep injecting till the drugs are finished or until you collapse. It makes you talk and run around getting one very nervous and restless. When it is taken it gives a feeling of great excitement and when taken for two or three days it leads to paranoia which gives you a feeling that someone is trying to catch you all the time. The only way to get any sleep then is through a very strong sleeping pill or, as I used to do, take an injection of opium, morphine or heroin. When I came to the East three years ago, I was taking both concaine and opium, after a while I stopped the cocaine and took only morphine and heroin.

Opiates are the most dangerous drugs of all. In the beginning it seems very good, giving you the feeling that this is what you have been looking for all your life. It is true that you can be in a place which is cold, dirty and far from home ; yet you take an injection and you get a warm feeling like being at home again and don't care about anything else. This is the real drug addict, like I was, the so-called junkie. He lives in a dirty room or out on the street, making a few small deals for any kind of drugs, to get enough money for the next fix and get a little food. All opium addicts believe themselves to be a special case, having the ability to stop it any time that they wish. But what a surprise ; after 1½ years of taking opium continuously every day 4 and 5 injections I went to Nepal to the mountains to stop it. When I hadn't had an injection by midday I got so terribly sick, a man who has never taken it cannot imagine it. It is like an ice cold river running right through you. At the same time a super pain and tension takes place in the whole body. The mind can't concentrate, is badly disturbed and the eyes cannot see clearly. There is just one thought now that is when you have your next fix so you will feel normal again. That is how one feels when he is addicted to opium and doesn't have any stuff any more.

I went to different places and tried to stop over and over again, then suddenly realized about ten months ago that the drugs were no longer having any effect. The dose I was then taking would have killed ordinary people not used to taking them. But I could take as much as I wanted to, the effect now lasting at most half an hour. I then began to feel that if I kept this up it would take my life less than a year.

My mother came up with the idea of taking Yoga as a last chance. She had taught me some asanas in Switzerland before I came to East and remembered that it had been very good for me at that time. She gave me the address of The

Yoga Institute. I went to a doctor here in Bombay from whom I received some special pills to stop my drug habit, then went to Goa. There I started taking these pills ; taking about 150 of them in about 3 weeks, starting with 16 pills a day, gradually cutting down to only 2 pills a day. I came back to Bombay and came straight to the Institute. Here I stopped suddenly all drugs even cigarettes. For the first five days, I could not sleep, not even rest during the day. I lay there just telling myself, "Don't think about all that pain. Just hope that it will be better the next day." After 5 days I could sleep for about 3 hours at a time without taking any pill, also becoming aware that the feeling of restlessness was less. I slowly became better and discovered the importance of food and how much it was helping me.

But the most important thing was that Yoga was substuting every thing that I had done or tried before. There was something to believe in again. Without this belief, it would not have been possible for me to go through all of this. I wish the best to anybody who has or is taking drugs and wants to stop it. I sincerely believe that Yoga can be a tremendous help. And when there is pain, remember that there is no one else to blame but yourself.

NEW ACTIVITIES

The following activities have been added at The Yoga Institute:

1. **15 day residential course from 15th November**
2. **Children Development Course**

INTERNATIONAL BOARD OF YOGA

The Hon. Secretary of the International Board of Yoga, Mr. J. Clement Vaz, has submitted his resignation to FRYOG as their Honorary Secretary on the ground that his continuance in that capacity would be incompatible with his position as Hon. Secretary of IBY.

Mahavir Prasad Sainik with the help of Prof. R. S. Mishra concluded yoga classes at the Rotary, Jodhpur and several educational institutes in Jaipur and Jodhpur. Pt. Shambunath is holding classes at the Jagannath Temple, Delhi Public School and at several other places in New Delhi.

Mrs. Gladys Curtis organized a Yoga Seminar at Ballarat for the Yoga Teachers Association of Australia on 22nd. September 1973, presided over by Shri Vijayadev Yogendra. Among those who spoke were, Dr. John Pawsey, Mrs. Maida Palmer, Mrs. Beverley Smith, Mrs. Gwen Fitts, Mrs. Lorraine Las Gourgues and Prof. N. Bannerjee. The Mayor of Ballarat Cr. A. C. Rizzoli officially opened the Seminar.

NKP Productions of Tokyo telecast a film of Yoga on the educational channel of Japan for which The Yoga Institute extended necessary fascilities.

The book *Yoga Essays* is now being translated into German by Mr. Gerhard Unger, who is establishing a yoga base in Germany. The Mexican group of yoga enthusiasts who visited the Institute propose to send teacher trainees to the Institute. A large group of members of the Italian Cultural Association visited the IBY to establish a permanent centre in Italy.

Past teachers of The Yoga Institute are preparing a Directory of Yoga Teachers, for which the Secretary of The Yoga Institute has released the following appeal :

"You may have, we believe, heard of The Yoga Institute of India and the very laudable causes it serves. During the past 55 years, The Yoga Institute has been doing pioneering work in spreading the yoga knowledge among the sick and suffering and also amongst the aspirants of higher psychic experiences. Since 1918, The Yoga Institute under the wise and inspiring guidance of its Founder-President Shri Yogendraji has contributed much towards rationalising the Science of Yoga and popularising this ancient and noble science of healthy living. The Yoga Institute not only pioneered the scientific Yoga Renaissance nearly five decades ago, but also serves as a guiding international link between ancient scientific yoga culture and generations of the present and the future.

"Reviewing the work done by the Institute, one finds that it has taught over 20,000 pupils the Science of Yoga. Through its Academy of Yoga, under the Government scheme, it has prepared some 200 Yoga Teachers, who are now promoting the yoga way of life far and wide in the East and the West. The teachers trained at the Institute had organized nearly 50 Yoga Education Centres in India and abroad.

"In order to fulfil the requirements of yoga seekers, the Institute has started the construction of *Yoga Bhavan* which will provide facilities for national and international promotion of yoga, including the central secretariat for the International Board of Yoga.

"Many of the well-wishers have made suggestions that to raise the necessary funds for completing the construction of *Yoga Bhavan* it would be good to accept the advertisements for the *International Directory of Yoga Teachers* trained at the Institute and their centres which will be given as a Souvenir on the occasion of the 55th Anniversary Day of The Yoga Institute, which falls on December 25th 1973. On that day to mark that event, a function would be held. The Directory will be distributed to 59 centres in India and 109 centres throughout the world, and we propose to print about 5000 copies of this Directory.

"We therefore, recommend the very laudable cause of The Yoga Institute to your generosity and goodwill. A donation on behalf of your organization or yourself and/or an advertisement of your organization in the Souvenir would be welcome. Donations to the Institute are exempted from Income-Tax. All monies may be sent direct to The Yoga Institute."

The secretary of The Yoga Institute has issued the following statement for information of all those who are in in any way connected with the Institute :

"At a meeting of the Governing Council held on Thursday 2nd August 1973, the Friends of Yoga Society (Bombay) has declared that 'it has not been stated anywhere that FRYOG activities will be limited to the techniques of The Yoga Institute.' In view of the above, this is to announce that Shri Yogendraji has withdrawn his patronage to FRYOG and that The Yoga Institute of Santa Cruz, Bombay and its members and associates *have nothing whatsoever to do with the said Friends of Yoga Society*."

About 30 Lion Members of Juhu visited The Yoga Institute. Narendra Obhan conducts yoga classes at Tamil Sangham, and H. R. Yadav at Pochkhanawala Bankers Training College. Eric Huschler teaches in Austria, while Gerhard Unger is holding yoga classes in Munich. H. R. Yadav and Mrs. B. N. Marshall are having classes at the Hindustan Lever Auditorium. Krishen Mehta conducts 21-day yoga courses at New York. A programme was offered by Gil Rochan, Peter Klatt and Heinz Gassar at the Bulsar Rotary Club and a local High School in that town. Miss Sangita Thakur and Miss Rajani Askaran spoke at the Sarvodaya Balika Vidyalaya at Malad.

Among the visitors at the Institute were Mr. Masakiro Oki, President of the Japan Yoga Society; Mrs. Nirmala Joglekar of Yoga Abhyasa Mandal, Nagpur; Fr. Daly of Bihar; Architect Rei. Kurtis (Canada); and Dr. Floirana Viola (Italy).

Six mothers doing the Yoga Education Course are working on some changes in the plan for 21-day class.

YOGA BHAVAN

THE first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 54 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400055, *under registered cover* or it may be handed over to the Secretary in person where possible

INDIVIDUAL acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members up to end of August 1973 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

	Rs. P.
1. Shri Balmukund Shroff	20.00
2. Sri M. V. Badami	10.00
3. Sri Pravin Shah	101.00
4. Sri Kishen Mehta (U. S. A.)	56.55
5. Sri S. L. Jog	51.00
6. Mr. Peter Hogan of Australia	120.00
7. Mrs. Vera Rundus of Australia	930.80
8. Mr. Pietro Bonvini of Italy	386.40
9. Mr. Vadin Krannin of Australia	185.00

OMMISSIONS IN ACKNOWLEDGEMENT

We regret to have overlooked the donation of Rs. 501.00 from Sri Kanubhai V. Choksi during November 1972. Another item is the amount of Rs. 22.42 being equivalent of $3.00.

The total amount of donations to the *Yoga Bhavan* from February 1972 to end of August 1973, as published, brings the total to Rs. 45,431.19p.

YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *Third Reprint.* Rs. 10; £1-00; $3·00.

Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.00; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XIX are still available. Each volume Rs. 12; £1.25; $3·00.

Technology

Yoga Physical Education, Vols. I and II: A graded course of yoga āsanas harmonized to breathing for men and women based on researches of over half a century. *Sixteenth Reprint.* Rs. 20; £2·00; $ 6·00.

Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Sixteenth Reprint.* Rs. 20; £ 2·00; $ 6·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.00; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·00; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6.50; $25.00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs. 30; £2.00; $6.00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-400 055

……….ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-400 055.

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Old Volume: Rs. 12; £1·25; $ 3·50. Annual Subscription: Rs. 10; £1·00; $ 3.00.
Subscription to any Volume begins in August. Published on the 20th of each month.

Letters

"The United States has such a wealth of natural resources that many have become very rich but there are a great number of poor also. It seems, however, that as a nation we can afford to indulge in luxuries and waste a great deal *just because* of our abundant reserves. It may be that this policy *will react upon us some day, as it did upon Carthage and Rome* in their prosperity ; and many of the best minds are now advocating a more conservative policy, more caution in the *reckless expenditure* of the country's reserves."

Philadelphia, Pa.
January 11, 1926

LEWIS B. MCSORLEY
Chief Chemist

"I feel more strongly regarding the self-improvement, understanding the self better so that we can develop a balance and harmony with everything around us. The physical is a stepping stone—but all too often it appears people get too 'hung up' on postures and do not really want to go beyond this—and this is why I could not go on with a *class of Yoga of this nature*.

"With each encounter of family and friends, I see there is something to be said or done *in a subtle way* to bring them closer to the '*great truth*'. I merely plant a seed—they must nurture it through knowledge. They are quite busy with *formal education and often cannot see through the darkness of all that* '*dark knowledge*'—I refer to the systematized education which they are expected to understand. Sooner or later, they too will see the 'light' that will direct them on the right path.

"My son . . . he is an actor, has more time to devote to study and he is eager now for this (right) knowledge—and little by little I am giving him things to think about. Through his discussions with me, I see that he is slowly coming about."

Dayton, Ohio
May 10, 1973

MRS. C. LICATA
Yoga Instructor

YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

VOL. XVIII, 12 JULY 1973

PROMOTION OF YOGA

BY SHRI YOGENDRA

REFERENCES are not wanting, even in the past, about the the presence of depraved (*bhṛasta*) yogis and irresponsible fake godmen who brought considerable disgrace to yoga and its teachers. Although in the initial stages, such men were able to attract quite a large number of people to yoga, their miracle-mongering and camouflage boomeranged so violently that many despised yoga and would not care to have anything to do with it. In the recent past, it was common for people to dissuade anyone from taking to the study of yoga or following the advice of a yoga teacher.

While it was regarded right and proper for the yogins to mind their own business and leave society to its own *karmas* (doings), many among the genuine past and present teachers of yoga have taken upon themselves the duty of spreading yoga far and wide in the service of man. A section of such teachers of yoga, a century ago, has undertaken to promote yoga for the benefit of humanity, besides practising it in their life for realization of the ultimate truth. The cyclic spiritual vacuum was thus filled whenever the need arose. It is evident that while filling such socio-cultural gaps, the yogins remained essentially engaged in their own spiritual *sādhanā*, side by side with their social welfare activities. Their success was in due proportion to their adherence to probity.

But for very rare exceptions, so long as yoga remained the profound spiritual purpose of the yogin, and of his social activities as a mission, all was well with yoga. The good work done under these conditions proved to be the best media of promotion. Individuals and *āśramas* engaged in such promotion, fifty years ago, were genuinely appreciated and aided by the beneficiaries.

With the impact of foreign influence, however, new elements entered the field of yoga. This influence which was basically material affected the spiritual perspective and dragged yoga to materialistic concepts, values and uses. As a result, some of the yogis, the yoga teachers and the yogāśramas succumbed to the temptation of adopting material means to promote Yoga. These included patronage of the powers that be, of the rich and of the influential who supplied the wherewithal for big show. Even foreign nations who failed to dislodge spiritual basis of Indian way of life found it worth experimenting with the so-called yogis by pitchforking them into prominence through publicity media and supply of large funds. It unsuspectingly dislodged the genuine and traditional way of yoga life and in its place introduced materialistic perspectives hailed as scientific research. It also afforded an opportunity to these foreign nations basically unsympathetic and antagonistic to subverse on the sly the indigenous strength of yoga at the grassroots by implanting doubt, suspicion and even disrespect thus reducing it to a commonplace subject to be dealt with lightly and with mental reservation. Some of the sold-out yogis — the contact men — even played the tune of the nations that supplied them means and were victims of planned political chicanery and spying against their own country and culture.

Under the guise of promoting yoga, various purposes are now served by various individuals and agencies of Yoga. The rush of Indian "yogis", "swamis" and "sanyasis" to foreign lands is well supplemented by an equal, or even more, number of *local* "yogis", "swamis" and "sanyasis" who seem to multiply overnight in many countries. In fact, there are today more foreign "yogis", "swamis" and "sanyasis" over the world than India can boast of. This craze for promotion of yoga—popularly called *the yoga business*—has in recent years acquired a bad name and, of course, not without reason. That the yoga business is flourishing and the profits are going up is widely known to all having anything to do with it.

(*To be continued*)

RESEARCH METHODOLOGY FOR HIGH CONCEPTUAL SCIENCES*

by JAYADEVA YOGENDRA

EVEN apart from such advanced diagnostic techniques to which is added computer diognosis, the same difficulties are met with even in conventional instrumentation. William Gefter in his handbook of cardiology warns : "The electrocardiogram is useful diagnostic tool, but has serious limitations. The interpretation of an electro-cardiogram is completely subjective. The same electrocardiogram will frequently be given several different interpretations by as many equally expert cardiologists, and the same cardiologist may interpret it differently on a second occasion." Pickering speaks in a similar vein on blood pressure readings and the so-called high-blood-pressure. "The first wrong principle is that a dividing line can and should be drawn between normal blood pressure and hypertension . . . doctors should avoid frightening his patient . . . knowing that some patients with elevated blood pressure lead interesting and useful lives without any symptom and live to a ripe old age, knowing also that third of all patients with essential hypertension die of unrelated disease."

About radiography as a technique of diagnosis, Papp-worth quotes, "There is a rapid growing and ever increasing tendency both in America and Great Britain for a needless proliferation of x-ray examination, and inquisitive, unnecessary radiology is far too common. The Adrian Committee stated that 'it should be ascertained whether there has been any previous radiological examination which would make further examination unnecessary." Do we observe this rule in medical research in yoga ?

As Ingle has pointed out in his *Principles of Research in Biology and Medicine*, "We cannot easily apply instrumentation to these problems *without interfering with normal processes.*" It is unfortunately the usual practice to put the patient in basal conditions in order to measure metabolic rate, blood pressure etc., whereas it might be more informative to record these values throughout the entire normal range of the patient's activities. In a general sense, the principle of indeterminancy applies to the field of biology and medicine also. In spite of this grave handicap, an amazing maze of cross sectional research keeps on accumulating. In modern medical research, less emphasis is placed on record of signs and symptoms but more on investigations." In the so-called fringe medicine, all attention is paid to signs and symptoms. Diagnosis and evaluation by techniques that lack objectively verifiable evidence as in case of āyurveda, psychiatry etc. is not given much credit.

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* Paper submitted to the Central Council for Research in Indian Medicine on request.

Very little longitudinal studies are being carried out. As Pickering observed, the genetic and the diurnal variation together accounted for half of the deviations of arterial pressure from the norm—this would leave half to be accounted for by environmental factors. Now we know so little to disprove these guesses. We have also to go a long way in our studies on other fronts e.g. the adaptation syndrome etc. before we are sure of our parameters. Ingle states that the objective of control is to vary only the factor or factors under investigations, however there are always a number of variables which cannot be brought under complete control. Factors vitiating control experiments include : (*i*) error of sampling, (*ii*) differences among individuals within the sample, (*iii*) differences in environmental factors, and (*iv*) errors of measurements. Now, could we really randomise specially when conducting medical research on yoga? We also forget that the experiment is vitiated by the bias lying outside the awareness of the experimenter. Moreover so little work is done on such factors like naturally accruing sound on man, effect of a number of viruses or subtler agencies affecting metabolic and pathogenic process, affect of radiation and ionization of atmosphere particles, etc.

SUGGESTED RESEARCHES IN INDIAN MEDICINE

Do the practitioners of indigenous systems realise that so far as this *game of researches* on the lines of experimental medicine, they can never win in establishing the claims of indigenous medicine. Here is a view of a Director General of Indian Council of Medicine: "There are two different persons trained in two different disciplines who deal with an individual case. The two disciplines, i.e., the modern scientific medicine and yoga therapy respectively have quite different basis to explain a given disease entity and to treat it. Under the circumstances the two physicians cannot have a similar type of outlook and there is a constant conflict in their minds as to the validity of the procedure used, to deal with the patient. *I do not know whether there can be any method by which the two systems could be brought to understand each other, finally evolving some kind of uniformity. In my experience wherever such an effort has been made it has not succeeded so far.*"

Our view point is that in the history of mankind at certain periods, vital truths have been grasped by great seers. Because of social dynamics these truths need to be reinterpreted in language as understood by the people of the time. However this reinterpretation work should follow as closely the original truth as possible. The means of re-interpretation and research should not be coming in the way of the realization of the truth.

(*a*) Since the issues involved relate to higher concepts, the practitioners of indigenous medicine, homeopathy or yoga cannot rely on Governmental bodies because such bodies work on principles of expediency. *The practitioners of high conceptual medicine will have to begin by disabusing their minds of the " id or avidyā" (that is sensate knowledge)*. As Vyasā has rightly said on Patañjali's *Yoga Sutra* : "the habit of taking the impermanent to be permanent and the unreal to be real etc. is the starting point of subsequent bias in critical understanding." This process of deconditioning has to be consciously cultivated so that the cultural climate changes in favour of acceptance of higher concepts. For example, let us take the theory of prāṇa. Dr Julian Huxley told the author during a special interview that it may not be possible to either refute or prove this concept satisfactorily through instrumentation. Should we therefore discard this concept in our research work which is the basis of diagnosis and treatment in yoga? or should we accept it till it is proved wrong, and carry on our work on the basis of this belief?

(*b*) In fact, we should aim at changing the cultural climate in favour of *the true passive observation of an event as it takes place in its normal course rather than force our own ideas* (*avidyā*) *in causing the new set of events to occur and then observe the events.* As Dr. L. N. Kurulkar has said, "the method by which the yogi understands the disease is surer than that of the medical man and costs the patient nothing. By performing '*samyama*' (a purely yogic technique) on the disease processes itself, he comes to know all the aspects of the diseased patient. The patient is as important as the disease and *the yogi treats the patient rather than the disease. Whatever research is carried out on yoga by scientists has been done by those who have not studied yoga nor its various aspects or lived the yoga way of life. The research scientist must first practice the various stages of yoga and acquire sufficient skill. If research is undertaken by a person who has acquired skill in yoga, the nature of the research will be quite different from that in the hands of scientists in India and abroad*".

(*c*) We will have to develop teachers and scientists of that calibre who in the words of Dr. K. P. Mookerji are bearers of pure ideas. These were our older Rishis and these could be also our intuitively trained physicians. Physicians who have worked for many years, utilising the simpler techniques of observation and physical examination, have collected the data systematically so that the same could be exchanged and those of them who have, during their experience, gained good rapport with their patients could develop successful diagnostic procedure based on the fundamental principles of āyurveda, homeopathy, yoga, etc. These men could help us in identifying certain of these fundamental concepts that could prove operational in research work. These scientists should form the apex of experimental research bodies—a horizontal system recommended by Massachusetts General Hospital Research Committee would not work in this case.

(*d*) One can see how in absence of the truly unbiased objective observation (through absence of *kleśa*) and onepointedness of mind during observation, longitudinal studies that involve many variables become difficult. Dr. R. S. Raheja in his paper presented to the Diabetic Association of India last year inadvertently touches this very issue. "Present day therapy with insulin and/or *sulphonylurea*, is myopic as it achieves correction only of hyper glycaemia and not of other metabolic derangement . . . the frequency and the severity of ischaemic heart disease *was more in those related with insulin* and/or sulphonylurea than those having no treatment, inspite of adequate control of hyper-glycaemia in the former group of patients. It would appear therefore that *our whole approach with regard to the control of diabetes and vascular diseases is based on unsound data.* Dr. Raheja actually calls for a re-orientation of the present day therapeutic approach.

CONCLUSION

We have seen how the modern medical research that is based on the methodology of physical sciences is not able to re-interpret the truth as was discovered by ancient Indian sciences. The re-interpretation of this truth which was arrived at, at a particular period of history by great seers, should be carried out with the help of a methodology based on fundamental principles of observation and knowledge formulated by Patañjali and such workers. If suitable procedures for collection of data through older masters can be worked out the data could be utilised for establishing the older concepts and therefore in formulating a new scientific outlook. *Such an approach will not be unscientific.*

THE ROLE OF YOGA IN FAMILY LIFE*

by SUMAN SETH

In ancient India, the normal span of life was divided into four stages. First was Bramacharya (student life), second Grahasta (family life), then came Vanprastha (retired life) and last of all came Sannyasa (life of renunciation). Today, the last two stages are extinct. Once a family man, always a family man. We never really hear of people leaving the family, going away to the jungles or becoming sannyasis. There is no need for that either. Hence the applicability of Yoga to family life gains immense importance.

An old nursery rhyme says "Needles and pins, needles and pins, when a man marries his trouble begins." How is yoga going to help us avoid these troubles? How is yoga going to help us to have better, happier family lives? How is it going to make a woman a better wife, a man a better husband? How also is it going to create the right atmosphere for a child's personality to bloom to the fullest?

First of all, let me clarify that yoga is considered by some as just an external sort of factor, a physical education that can be introduced into a family. In such a case, all the members may be engaged half an hour or so in doing yogic asanas and pranayamas. This will be good for their general health no doubt but will be, however, only a very partial use of yoga. Many problems of a family life—a life where there are maximum stress and strain situations—will have to be resolved through other systems. But yoga should rightly be considered in a more intrinsic manner especially in a family situation. Yoga, in its entirety, will be a living faith with the family, it will give spiritual purpose to life—an altruistic attitude to all activities; it will keep the whole family keyed to higher ideals. It is absolutely necessary in life for each one of us to know exactly what we want from life and how we are going to achieve it. It we don't, we will be like a ship without a rudder and are bound to get into trouble sooner or later. A wavering mind, a mind where there is no self-awareness, no rhythm, drifts from day to day experience with much suffering, much frustration. Swami Ramakrishna tells us the story of a villager who hears that a well known drama company has come to a near by village to perform. He was very keen to watch the performance and hence reached the place a few hours early. Things were not ready yet so he rolled out his mat and went to sleep. When he got up, the villagers told him that the drama company had already performed and left. This is what happens to us, before we realize it ; even before we really open our eyes, life has flitted away.

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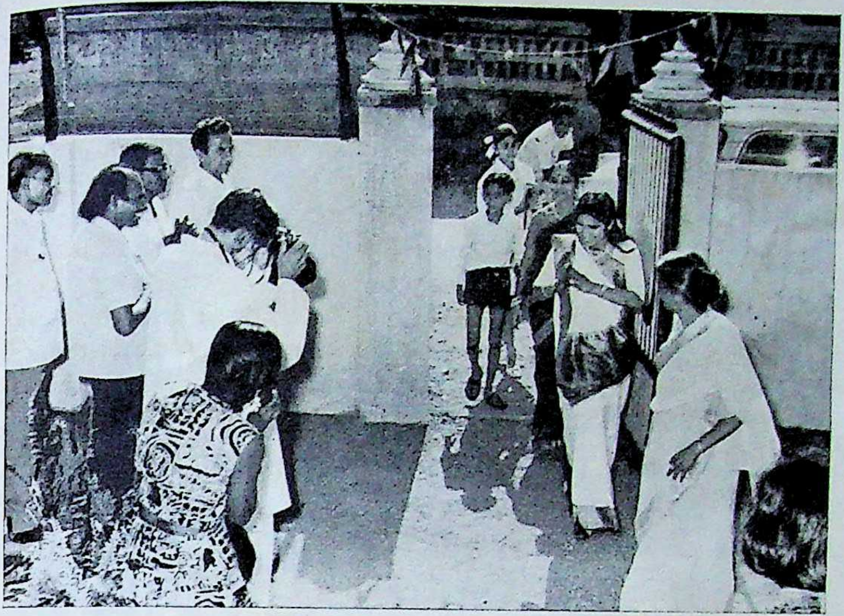
* Summary of speech by Mrs. Suman Seth at the Mahila Yoga Sabha celebrating its First Anniversary, coinciding with the Sixty-second Birth Anniversary of Smt. Sita Devi held at the campus of The Yoga Institute on 1st June 1973.

It is only yoga that can really quench man's eternal thirst for happiness, for in the words of Swami Vivekananda "We require none else to make us happy for we are happiness itself." We only have to go within and tap the infinite ocean of bliss instead of craving after material pleasures, possessions and comforts. Only when a human being, be it man or woman, realizes this can he spread joy and happiness around, making them the foundations of ideal family life. Yoga emphasizes that man's basic needs are few. Keeping the needs to the minimum allows for more leisure for higher pursuits of life—this again makes up for peace and quietude in the house.

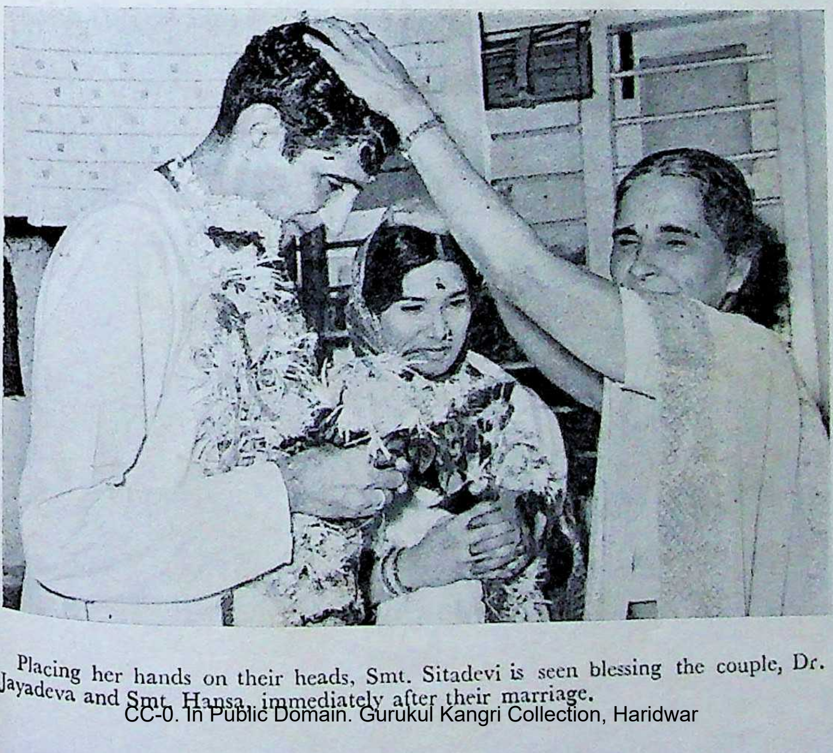
I firmly believe that *today we need yoga more than ever before to keep our mental equilibrium.* The present state of affairs imposes on us stress and strain, unknown to our grand-parents. Things are difficult for the have-nots—what with skyrocketing prices and commercial relationships. What is this life where a few balls of gold are rolled and the world goes scampering after them. We have to pay proper attention to our physical and mental well being and this yoga helps us to do. Together with the physical, each family needs emotional stability. When emotions remain undisciplined, they are a source of danger to the health, to the sanity of the individual—consequently of the family. Any education which does not include training of the mind, which fails to endow mastery over self will remain ineffective in the total life of man. This is where the modern system of education fails and Yoga comes in. If each of us should cultivate the yogic attitude of love, self-respect and respect for each other ; if each one, for just a few minutes daily, emotionally shuts out the world and goes within, if each one of us takes what is known as "the flight of the alone to the alone," what a heaven of peace our family lives would be. This is amply illustrated when we see revered Founder and Mother—we see in them what we are striving for.

Lastly, I would like to emphasize that yoga has special reference to women in family life. We hear so much about women's liberation, women's freedom to wear minis and maxis, women's liberation should mean freedom from negative emotions like anger, jealousy, covetousness and the like. It is only when the mind is brought into a higher state of vibration that these bases, harmful emotions automatically drop off. Each time we suppress hatred or a feeling of anger, it is so much good energy stored up in our favour. Energy that will be converted to higher powers.

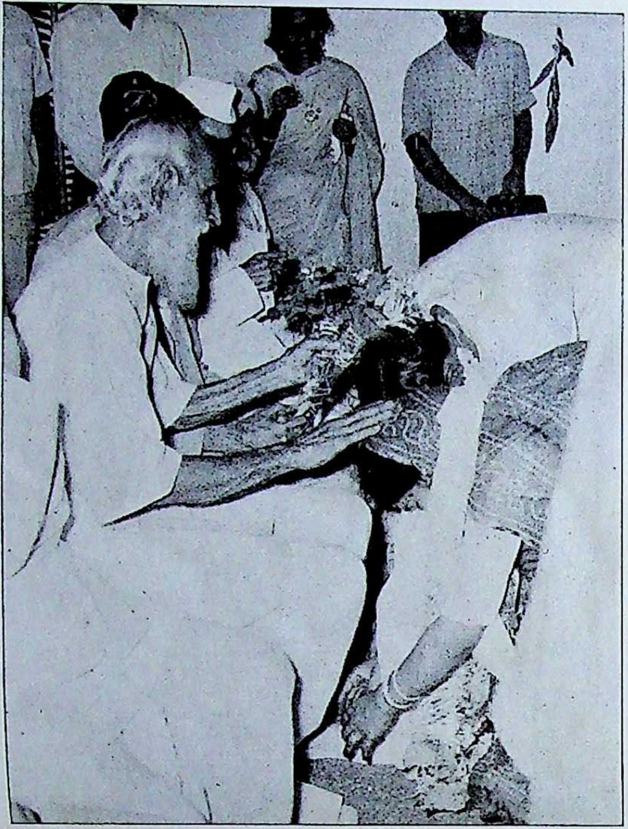
If only each adult member in the family realizes that even though we are like bubbles, each one of us is connected with the infinite ocean of bliss we can just sit happy, relaxed and watch the world go by while fulfilling household obligations. As a lotus in the water remaineth dry, so shall thou be unaffected by the world; and therein lies your service to a happy family life.



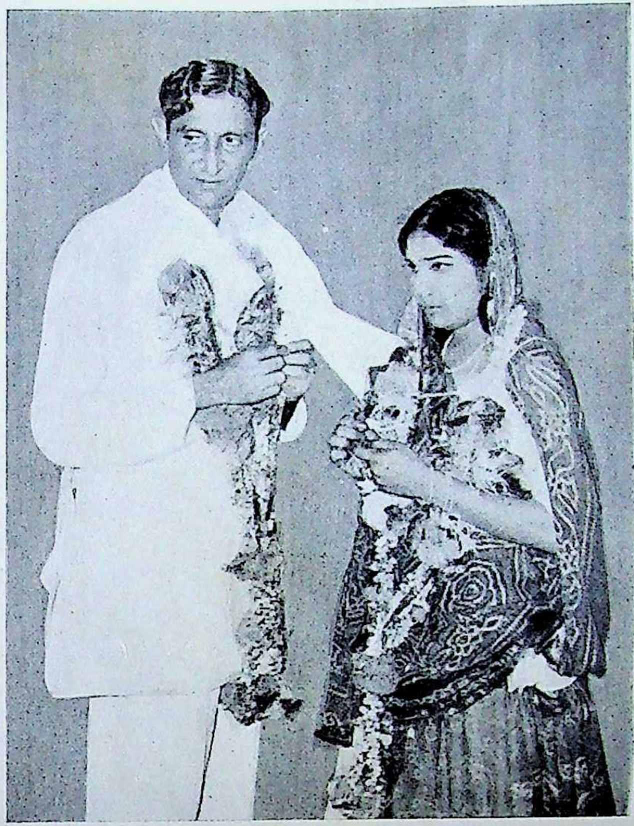
Led by Smt. Sitadevi (foreground), the smilling Kum. Hansa J. Patni steps with folded hands inside the Hqrs. of the Institute, her new home. Shri Vijayadeva responded by clicking his camera.



Placing her hands on their heads, Smt. Sitadevi is seen blessing the couple, Dr. Jayadeva and Smt. Hansa, immediately after their marriage.



Bending down in reverence, Dr. Jayadeva and Smt. Hansa seek blessings of the Founder who is seen touching their



Dr. Jayadeva Yogendra and Smt. Hansa J. Yogendra after their marriage, a welcome

YOGA — THE SCIENCE OF MAN

News from

INTERNATIONAL BOARD OF YOGA

GOVERNING BODY

A new milestone in the history of the progress of yoga in this century was laid on Sunday, 25th March 1973, when at the first meeting of the Governing Body of International Board of Yoga, *a registered society and a public trust*, Shri Yogendra was elected the President. As the Founder of the internationally known The Yoga Institute of Santa Cruz, Bombay, and a reputed author of authoritative books on yoga, Shri Yogendra has been widely acclaimed as the Father of modern Yoga Renaissance. The other members of the Governing Body of IBY are :—

Shri F. A. Fazalbhoy	*Hon. Treasurer*
Shri J. Clement Vaz	*Hon. Secretary*
Prof. R. S. Misra	*Member*
Pandit Shambhu Nath	,,
Shri Vijayadev (*Australia*)	,,
Miss Winnie Imrie (*Canada*)	,,

The International Board of Yoga fills a long-felt need for an all-embracing world organisation for the promotion of the right knowledge of yoga. Its principal aim is to correlate the existing knowledge of different traditions of yoga with a view to discovering and projecting their underlying unity, so that the world seeking to know and learn yoga may have the opportunity of understanding, appreciating and practising *classic* yoga in its pristine excellence.

DONATIONS

Since the inception of IBY the following donations have been received and gratefully acknowledged :—

Rs.	1,000.00	from Shri Yogendra
Rs.	1,000.00	,, Shri F. A. Fazalbhoy

Rs.	1,000.00	from	Smt. Urmila K. Choksi
Rs.	500.00	,,	Smt. Sita Devi
Rs.	500.00	,,	Dr. Jayadeva Yogendra
Rs.	151.00	,,	Shri H. R. Yaday
£ Stg.	548.69	,,	Mr. Michael Myer

AFFILIATIONS

Applications have been received from the following institutions for affiliation to IBY in accordance with its constitution :—

1. The Yoga Institute, Santa Cruz, Bombay.
2. Rajasthan Yoga Pratishthan, Jaipur.
3. Yoga Education Centre, Sevapur.
4. Yoga Education Centre, Juhu, Bombay.
5. Yoga Education Centre, Bandra, Bombay.

IBY BRANCH IN NEW DELHI

The first branch of IBY to conform with its "Branch Bye-Laws" was established in March 1973 in New Delhi with Pandit Shambhu Nath as its Director aided by an influential Sub-committee of prominent local citizens. This branch is already conducting several short courses known as "*Better Living through Yoga*" in educational and social institutions in the capital.

IBY REPRESENTATION ON WORLD BODY

Dr. Jayadeva Yogendra, M.A., Ph.D., Principal, Training Department and Editor, Journal of The Yoga Institute, who is also a Founder-Member of IBY will represent IBY on the Steering Committee of the new world organisation proposed to be set up by the Helen Vale Foundation of Australia with a view to integrating the functioning of and standardising the sciences and therapeutic disciplines not recognised by the orthodox medical system.

Incidentally, on 24 June 1973 a reception was held at the campus of The Yoga Institute to celebrate the marriage of Dr. Jayadeva Yogendra with Km. Hansa J. Patni, B.Sc., LL.B., who is a trained yoga teacher in her own right and a Qualified Member of IBY. It was arranged by the past and present associates of the Institute.

SWAMI CHIDANANDA AT THE YOGA INSTITUTE

On a visit to The Yoga Institute on 4th June 1973, Swami Chidananda, President, The Divine Life Society of Shivananda Ashram showed keen interest in being acquainted with the aims and objects of IBY which were explained to him at length. A copy of "Memorandum of Association, Rules, Regulations and Bye-Laws" was duly presented to Swami Chidananda. While in Lebanon, he visited Centre de Yoga of our yoga teacher, Mr. Harry Sequeira.

SHRI VIJAYADEVA YOGENDRA, PRESIDENT, YOGA TEACHERS ASSOCIATION OF AUSTRALIA

To study first-hand the scope of the activities of IBY in India and to correlate them with those in Australia, Shri Vijayadeva Yogendra who is a member of the Governing Body of IBY, Jt. Director, Yoga Education Centre (Melbourne) and Chairman, Helen Vale Foundation of Australia, was on a visit to Bombay recently. He held discussions with the Hon. Secretary and the President of IBY and later left for Japan where he would meet Dr. Masashi Yamazaki, M.D., Department of Psychology, Fukui University. Shri Vijayadeva was also on an exploratory mission in connection with the establishment of the proposed new World Organisation for Health Sciences on behalf of the Helen Vale Foundation.

YOGA EDUCATION CENTRE, AHMEDABAD

A new centre for teaching classic yoga is to be opened shortly in Ahmedabad by a competent and learned couple—Professor Raval and Dr. Mrs. Raval. Their brochure in Gujarati is in the press and they hope to affiliate the Centre to IBY in due course.

GUJARAT STATE COMMITTEE FOR YOGA EDUCATION

On 10th June 1973, a committee appointed by the Government of Gujarat to study the feasibility of establishing a

Gujarat State Institute of Yoga visited The Yoga Institute, Santa Cruz. They were interested in acquainting themselves with the practical aspects of teaching Yoga. These were explained to them by Dr. Jayadeva Yogendra, while Shri Yogendra, as President of IBY, dwelt at length on the objectives being pursued by IBY in order to safeguard the integrity of yoga as the ancient Indian science and art of living and to promote its understanding and appreciation throughout the world.

MR. GERHARD UNGER, 8 MUNCHEN 80, GEBELSTR. 24, WEST GERMANY

Mr. Unger has completed almost two years of intensive and extensive training in Yoga at The Yoga Institute, Santa Cruz. As part of his training he has conducted on his own, many yoga camps in different parts of the country, and is now certified to be a fully qualified Yoga Teacher. He proposes to return to his home country shortly to set up there a Centre for Yoga Education which will in due course be affiliated to IBY. Mr. Unger is a Founder-Member of IBY.

ACTIVITIES OF THE YOGA INSTITUTE, SANTA CRUZ

A 21-day camp was organised at The Yoga Institute in November 1972 by Mahavir P. Sainik, H. R. Yadav, A. K. Lall, Kumari Hansa Patni, Kumari Asharafi Chapawala, P. Shesmani, P. A. Borker, K. B. Menon, Arun Seth and other yoga teachers. Similarly, in December a camp was conducted by: Jim Borthwick, Jack Mckenzie, Gerhard Unger and other foreign trainees. In January 1973, Jim Borthwick, Jack Mckenzie, Gerhard Unger and Kumari Hansa Patni and Kumari Ashrafi Chapawala organised many 21-day classes.

In February, P. N. Singh, Nayan Bhat, Jack Mckenzie, Mukul Bhat, Kumari Hansa Patni, and Kumari Asharafi Chapawala organised another such class. In March N. P. Singh and Nayan Bhat organised a short course. In April, Mrs. Prochi Desai, Miss Margarette Advani, Miss Sangita

Thakur and Sarvashri R. Naukandi, Nayan Bhat and G. Mhapane conducted further classes. In all, eighty-four ladies and two hundred and thirty-two gentlemen benefitted by the above course.

A 21-day residential camp at Ambarnath was conducted by Shri M. P. Sainik with over one hundred students. An Education Programme was conducted by Miss Chowna and Shri Ajit Lal at the Sadhana Education Society. A 21-day class at Sion Hospital was also conducted by Miss Chowna. N. F. Marshall conducted a 21-day class at Sion Medical College. Yoga classes where also conducted in Goa by Shri and Smt. N. P. Desai. Government Yoga Teachers Camp was supervised by Shri H. R. Yadav and Shri M. P. Sainik at Palghar. Aradhana Shikshan Sang organised a spiritual seminar when The Yoga Institute loaned its poster exhibition, slides etc. Pt. Shambhunath lectured to the Lions Club of the Santa Cruz Airport. Yoga classes were also organised at the Recretation Club, Andheri.

At the conclusion of the Delhi class at Bhartiya Vidhya Bhavan, Lt. Governor of Delhi and several MPs attended the concluding programme. The class was well attended and appreciated.

A 10-day free class was organised at The Yoga Institute. Mr. Hug, President of Federation of Yoga from Switzerland joined in an East and West Confrontation Meeting arranged by the All India Board of Yoga at the Institute. Paramahamsa Madhavadasaji's Anniversary was observed on 10.2.1973 by holding a Panel Discussion on *Child/Parent Relation.* Opinions were provided to journalists on the Russian Ban on Yoga. U. Manickam and Gerhard Unger conducted residential camps in Sevapur, while the latter also organised a short course in Madras for the executives.

The trained teacher, Shri P. D. Badgujar conducted a 10-day class in Jalgaon. The All India Nature Cure Trust arranged a series of instructions by Shri H. R. Yadav. The

International Board of Yoga was formed and the Delhi Branch of the International Board of Yoga—Yoga Education Centre (New Delhi) was opened. The Mayor of Bombay inaugurated a 15-day residential camp at The Yoga Institute. Mr. Gossain Balram organised Yoga activity in Slough Berkshire. In a programme at Hindustan Lever, Shri H. R. Yadav and Shri J. C. Vaz spoke. Similarly at Bombay Management Association, Shri Subramaniam helped Shri H. R. Yadav and Shri J. C. Vaz in popularising yoga. At the Bombay University Seminar on Voice Training, Pt. Shambhunath participated. Yoga programmes were organised by Shri Gerhard Unger in several places at Madras. Air India Photographers (Andre Langchang Roth) photographed the Institute Campus.

Mrs. Suman Seth conducts Yoga Classes in Bandra. Mr. Gerhard Unger conducted Training Programme for 10 persons at the Central Labour Institute. Shri H. R. Yadav taught at the Maharashtra Staff College and Air India Staff Offices. Training in yoga at the Larsen and Toubro for staff was also carried out during this period by Shri M. P. Sainik, Shri Gerhard Unger and others. A full 15-day yoga class (residential) was held for the Brazilian teachers of yoga.

Yoga classes were organised by Shri C. N. Dave at Nav Chetan High School, Ahmedabad and at Sardar Patel Colony, Ambarnath. In Delhi, at Bhartiya Vidya Bhavan and Green Park as well as at the Public School and at the Air Force Training School, Yoga classes are now being conducted by Pt. Shambhunath. Programmes were organised at the All India Women's Conference and the National Library and Kumar Society by Miss Hansa Patni, Miss Asharafi Chapawala, Miss Sangita Thakur. Smt. Sita Devi presided.

The 54th year Foundation Day of The Yoga Institute was celebrated by all members of The Yoga Institute, residential camp students and students from Ambarnath Ordinance Factory, besides the public.

Shri Kishan Mehta teaches in New York. Mr. Harold Sequeira teaches at Beirut. He is invited to visit Yugoslavia, Saudi Arabia, Egypt, Tripoli, etc. Miss Diana Conchman has started teaching in Australia. Shri Vijayadev and Mrs. Jill Yogendra have considerably increased the yoga education activities in Australia in the universities, in prisons, in drug rehabilitation centres through Seminars etc. A lecture-tour of Pt. Shiv Sharma promoted by Shri Vijayadeva proved successful. Mrs. Gladys Curtis, Mrs. Vera Rundus, Mrs. Raymond *et al* also continue their yoga activities. Mrs. Maaida Palmer has a Centre at Brisbane. Miss Winnie Imrie and Mr. Barrie Dykes are teaching in Toronto and Vancouver (Canada). Seminars were organised at Monash University by Shri Vijayadeva and at Ballarat by Mrs. Gladys Curtis.

YOGA BHAVAN

The first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 54 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400055, *under registered cover* or it may be handed over to the Secretary in person where possible.

Individual acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members up to April 1973 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

		Rs. P.
1.	Sri N. G. Pillay	25.00
2.	K. B. Sridharan	25·00
3.	Sri K. R. Krishnamurthy	25·00
4.	Sri Raj Gopal S. Rao	25·00
5.	Sri T. Ramachandran	25·00
6.	Sri S. S. Barothi	25·00
7.	Sri B. G. Ghatge	25·00
8.	Sri R. K. Srivastava	25·00
9.	Sri M. S. Hede	25·00
10.	Sri S. N. Savaikar	25·00
11.	Sri B. L. Patwardhan	25·00
12.	Annonymous	51·00
13.	Sri Jinabhai Mistry	10·00
14.	Smt. Jamna Mistry	10·00
15.	Sri V. Manickam	100·00
16.	Dr. C. M. Pandit	251·00

YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *Third Reprint.* Rs. 10; £1-00; $3·00.

Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.00; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XVII are still available. Each volume Rs. 12; £1.25; $3·00.

Technology

Yoga Physical Education, Vols. I and II: A graded course of yoga āsanas harmonized to breathing for men and women based on researches of over half a century. *Sixteenth Reprint.* Rs. 20; £2·00; $ 6·00.

Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Sixteenth Reprint.* Rs. 20; £ 2·00; $ 6·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.00; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·00; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6.50; $25.00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs. 30; £2.00; $6.00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55

● ……….ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

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Santa Cruz, BOMBAY-55.

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Old Volume : Rs. 12; £1·25; $ 3·50. Annual Subscription: Rs. 10; £1·00; $ 3.00.
Subscription to any Volume begins in August. Published on the 20th of each month.

Letters

"I AM writing this letter to you because of *a true emergency*. There are no good books on Hatha Yoga in my country, and so all my efforts to study this subject end in failure. Of course, I am speaking about theoretical studies since the greatest source of learning is the daily practice . . . I studied asana and pranayama from a Yoga Asana Academy . . . but I think a theoretical background is also necessary to a good learning of Hatha Yoga. On this ground, all the books I have got seem to be completely strange to the true Hatha Yoga. From my standpoint, a simple practice should involve physical steadiness and deep attention. But, unluckily, most of the books available in Brazil are saturated with mysticism, phantasy and non-comprehensive matters on the subject. This way it gets very hard to separate the chaff from the wheat. It thus gets impossible to learn genuine Yoga.

"I have just read two pocket books that a friend of mine has brought from your Institute on her visit to India. So I remember to ask you for help at this moment."

Rio de Janeiro LUIZ CLAUDIO MARIGO

"Some years earlier I had informed you of *the persistant attitudes of a large number of political hirelings who discredit yoga.* But the most dangerous part of these spurious campaigns which are a daily occurance over radio, television and in press are slogans, false accusations and threats camouflaged both with conservative and socialistic arrogance. They encourage others to pose as accredited exponents of yoga but at the same time speaking against it. Political-minded persons have thus distorted the subject.

"I feel that The Yoga Institute should intervene in putting a stop to such conditions to protect the public from being misled . . . by organizing Yoga Order like the Sanyasin Order or the Sadhu Order."

London M. ISRAEL DADA

YOGA

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Editor : **Jayadeva Yogendra, M.A., Ph.D.**

Vol. XVIII, 5 DECEMBER 1972

RECOGNITION OF YOGA IN PERSPECTIVE

by SHRI YOGENDRA

Nothing probably has been so grossly misunderstood as the subject of scientific Yoga. Nothing, at the same time, is of equally great and ultimate importance to an individual in his physical, emotional, mental, moral and spiritual unfoldment as the code of living outlined by the yoga culture.

In ancient India, Yoga had an unparalleled and distinct recognizance as the one and only practical course of Self-culture. All schools of thought agreed on this. For thousands of years, this recognizance remained unchallenged till the dark period in the history of this great culture. It began with the middle ages through misapplication, misuse, misinterpretation, misassociation of yoga with Tāntra, Śaiva and other schools of thought and rituals, and ultimately, alike other cultures and sciences, through disuse. During this dark period, the science of Yoga was subjected to every known method of maltreatment by the profane and the unscrupulous. As a consequence, it was burdened with a peculiar notoriety hard to dispel.

One fact, however, remained and that was the claim of Yoga as a philosophy. Orientalists unacquainted with its technology, while recognizing it as a philosophy underestimated its highly useful and scientific import (most likely through pre-conceived notions, misinformation or lack of information, prejudice, etc.) ; and practical Yoga thus passed on as miracle, mysticism, magic, jugglery and pseudo-supernatural trickery.

Only recently, say, half a century ago, certain Indian and foreign scholars like Basu, V. R. Gandhi, Seal, Max Müller, Moore, Flagg, Havell and others began to suspect a scientific background behind the screen of yoga mysticism. Anatomical and physiological interpretations and other speculations of varied nature were indulged in at this stage by various students of Yoga. This was supplemented by the publication of many original yoga texts and their translations in different languages. The growth of theosophical, occult and other like movements which borrowed largely from the treasure-chest of yoga added to the already increasing interest in this subject. The speeches and writings of Vivekananda, Aurobindo Ghosh and others created a feeling of reverence which was its due. All these efforts of various cults, societies and individuals incited the needed curiosity for attention alike of the public and the scientists.

It still remained for someone to disclose the secret technique and train practical students for the propagation of this culture. His Holiness Paramahaṁsa Mādhavadāsajī ably filled this need and started the programme of diffusing Yoga at Malsar in 1885. Modern revival of the scientific Yoga owes its inspiration solely to him. What was still found lacking to bring about complete renaissance was the scientific interpretation of yoga based on clinical and laboratory data. This difficult work was pioneered by The Yoga Institute as early as 1918, all claims to the contrary by recent opportunists imposing false "*bona fides*" notwithstanding, under the direct guidance and with full blessings of His Holiness. The Institute *in 1919*, carried this message and pioneering work westward and weathered all the difficulties such an enterprise involved, and are still carrying on the humble work without much noise and trumpeting.

One thing has become self-evident from all these activities, *i.e.*, practical Yoga is again becoming popular both in India and abroad, and is further gaining recognition at the hands of the leading scientists. We have been able to record appreciation of many leading institutions and responsible individuals connected therewith, *e.g.*, The Rockfeller Research Foundation, The Life Extension Institute, Hygiene

Reference Board, Krotona Institute, Columbia University, Reala Academina D'Italia, University of Rome, Calcutta and Madras Universities, besides a number of smaller institutions. Added to this, the individual activities of our students and cöworkers in Arabia (Bro. Wm. Jacobs), in Latvia (Bro. Harry Dikman), in France (Monsieur F. Bassenne) and in other places indicate genuine progress. Again, the growth of sister-institutions (good, bad and indifferent), the bulk of publications on Yoga and the public appreciation and demand for more knowledge on this subject are an index of growing recognition of the science of Yoga.

(Reprint from *Yoga*, *Vol. II*, *2*, Feb. 1934).

EXPERIENCES IN MANAGEMENT OF PSYCHIATRIC AND PSYCHOSOMATIC DISORDERS WITH YOGA

by D. K. DESHMUKH

INTRODUCTION

One question which is always asked about yoga in scientific circles, is what is the objective evidence to prove the usefulness of yoga in betterment of human life—from a materialistic point of view. Although yoga was never meant to be a tool for treatment of diseases or instrument for materialistic gains, it is known to produce a state of harmony and equilibrium in body functions enhancing the efficiency and concentration at work, this being of practical value as well in addition to its spiritual goal.

It was with this intention to find out the practical value of yoga that the following study was undertaken. This was thought proper by the panel of yogic experts, as there is nothing wrong in dealing with patients by yogic means, though the real aim of yoga is not so limited.

METHODS AND MATERIAL

In all 116 patients who came to The Yoga Institute, Santacruz and underwent treatment for an adequate period of time have been included in this study.

All these patients were examined and assessed both for their physical and psychological status ; clinical examination was supplemented by psychological tests like MMPI, MPI and TAMS. The patients were also subjected to pathological, radiological and electro-cardiographic examination whenever indicated.

The patients were treated by The Yoga Institute team along their usual lines. The treatment consisted of teaching yogic processes, lectures by Shri Yogendraji and individual talk with the therapist, aimed at changing the "Life-Style" of the patient, whenever thought necessary. There was no attempt at fragmentation of the classical methods to determine which is the most important and effective part of yoga. A totalistic approach was adhered to—the idea of *fragmentation of yoga being considered unacceptable.*

All the patients were reassessed at the end of treatment in the same way as at the onset—re physical and psychological examination, supplemented by specialized tests whenever necessary. The psychiatrist used Knight's criteria (as quoted by Wobe) as his guidelines for assessing the improvement.

The results are presented in the following tables :

RESULTS

ANALYSIS OF IMPROVEMENT IN 116 PATIENTS

DIAGNOSIS	TOTAL NO. OF PATIENTS	IMPROVEMENT				Percentage of improvement*
		Good	Moderate	Slight	Nil	
Anxiety reaction ..	35	16	11	8	0	77.14%
Anxiety depression ..	24	10	10	4	0	83.33%
Involutional depression	9	3	5	1	0	88.8%
Schizophrenia	8	3	1	2	2	50%
(Schizo) Obessive-compulsive neurosis ..	1	0	1	0	0	100%
Bronchial Asthma ..	23	12	8	3	0	87%
Diabetes Mellitus ..	4	2	1	1	0	75%
Mucus Colitis ..	3	2	1	0	0	100%
Cervical Spondylosis ..	1	0	1	0	0	100%
Hypertension	5	2	1	1	1	60%
Hypertension diabetes and depression ..	1	0	0	1	0	0%
Chronic nasal sinusitis ..	1	0	0	1	0	0%
Personality disorder	1	0	0	1	0	0%
TOTAL	116	50	40	23	3	77.58%

* Improvement includes those having good or moderate improvement.

IMPROVEMENT

DURATION OF ILLNESS	Total No. of patients	Good	Mode-rate	Slight	Nil	Percentage improved
Below 3 years	41	22	11	6	2	80.5%
Above 3 years	75	28	29	17	1	76%

SOCIAL STRESS IMPROVEMENT

SOCIAL STRESS	Total No. of patients	Good	Mode-rate	Slight	Nil	Percentage improved
Severe	4	2	1	1	0	75%
Moderate	19	4	7	8	0	58%
Mild, absent or doubtful	93	44	32	14	3	81.72%
TOTAL	116	50	40	23	3	77·58%

DISCUSSION

From the data presented it appears that there is a high rate of improvement in those patients with psychiatric and psychosomatic disorders who have completed the prescribed length of course.

The present trial, though intensive in its own way is not a controlled one, there being no comparison with established methods of treatment, since this was not feasible. However, if compared with the results of other treatments as reported in literature, yoga seems to fair well.

An overall improvement rate of 77.58% seems to surpass the results of psychoanalytical therapy in various series (varying from 39%-67%). Only other therapies which sometimes give results of comparable degree are drug therapy and behaviour therapy. It may be noted however that in these physical therapies aim is limited only to symptomatic relief, there being no attempt at personality reintegration, unlike yoga or psychoanalysis. Therefore from the available evidence yoga appears to be the therapy with high aim and promising results.

The remarkable features are, that *the duration of illness and severity of external stress do not adversely affect the results.* It may also be noted as a passing observation that most of the patients had only slight or doubtful external stress, the problems mainly arising from within re their own conflicts and complexes and not realities of life.

The fact that duration of illness is not a significant factor in "yogic therapy"—if one may be allowed to use the term—was also observed by Vahia *et al* in their studies (conducted at the KEM Hospital, Bombay).

SUMMARY AND CONCLUSIONS

The results of an intensive study of 116 cases* are presented, and found to be highly promising. *There is enough justification to consider yoga as an important weapon in the treatment of psychiatric and psychosomatic disorders.*

---

* All types of people came *not necessarily Hindus* but also Muslims. Christians, Zoroastrians, Buddhists, Jains and others to take advantage of yoga therapy. Of these, 14% were minorities. In India minorities are about 16% of the population, so that we could say that it is a fair representation and that the people did not come because they thought it was Hindu culture but because it is science.

A REPORT ON RESIDENTIAL YOGA EDUCATION* CAMP FOR TRAINING STATE GOVERNMENT TEACHERS

by GERHARD UNGER

Introduction :

- a. Introduction
- b. Outlines of the Course
  - 1. Objectives
  - 2. The Students
  - 3. Daily Routine
  - 4. Methods
  - 5. Activities
  - 6. Curriculum
  - 7. The Seminar
  - 8. Tests
  - 9. The Booklet ; The Yoga Education Group
  - 10. Evaluation
- c. Conclusion

THE proposed introduction of Yoga, subjectwise, in the secondary schools of Maharashtra imposed the necessity on the State Government to train the first batch of 116 school teachers in yoga education. They in turn are expected to train 5220 other teachers. Four yoga centres in the State were asked to train the first batch in only one month through an intensive residential course.

The teachers selected for The Yoga Institute were from Greater Bombay, Jalgaon District, Thana District and Dhulia

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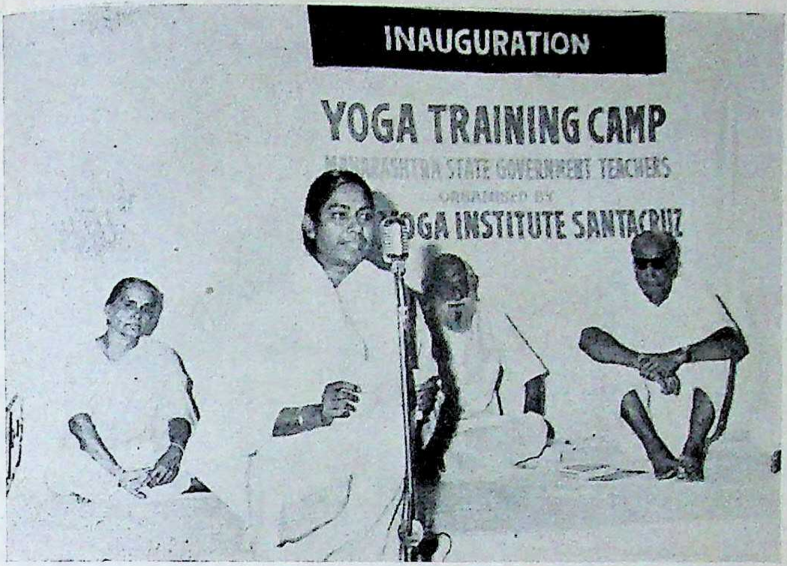
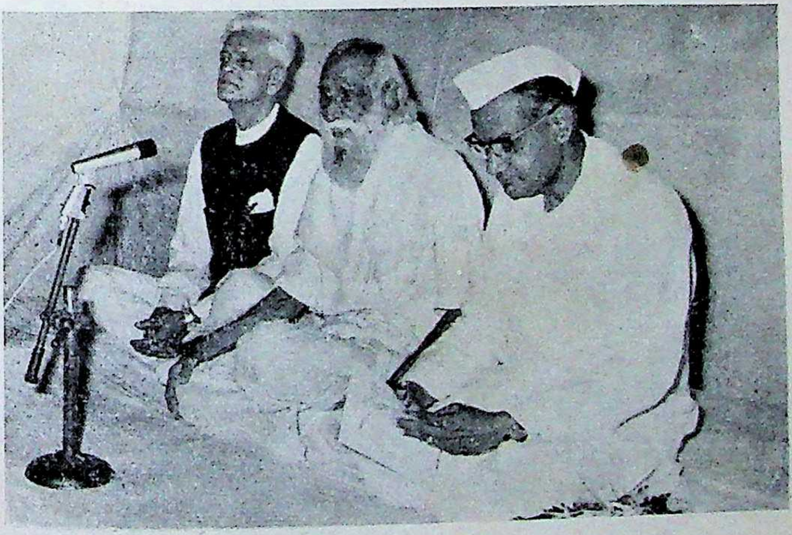
* The syntax "*yoga education*" was first introduced by The Yoga Institute few decades ago to symbolize yoga study as an integral or classic learning of this subject. This is with a view to discourage its fragmentation by such references as yoga "exercises," "methods", "practices" "poses", "processes" etc. which are devoid of its holistic spirit as a process of total education. The entire course of yoga study therefore in any of its aspects has been classified as *yoga education* by the Institute. Fortunately, the syntax has become accepted at the international level by the intelligentia.

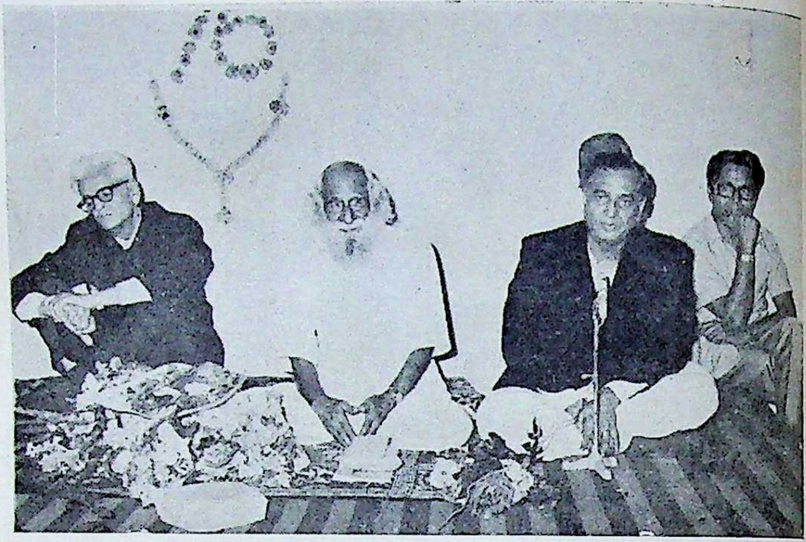
The yoga education course herein reported was conducted by The Yoga Institute at Santa Cruz from 1st. October to 30th October 1972. The course is based on the syllabus for secondary schools by the All India Board of Yoga and includes the syllabus prepared by the State Government as well.


INAUGURATION
YOGA TRAINING CAMP
MAHARASHTRA STATE GOVERNMENT TEACHERS
ORGANISED BY
YOGA INSTITUTE SANTACRUZ

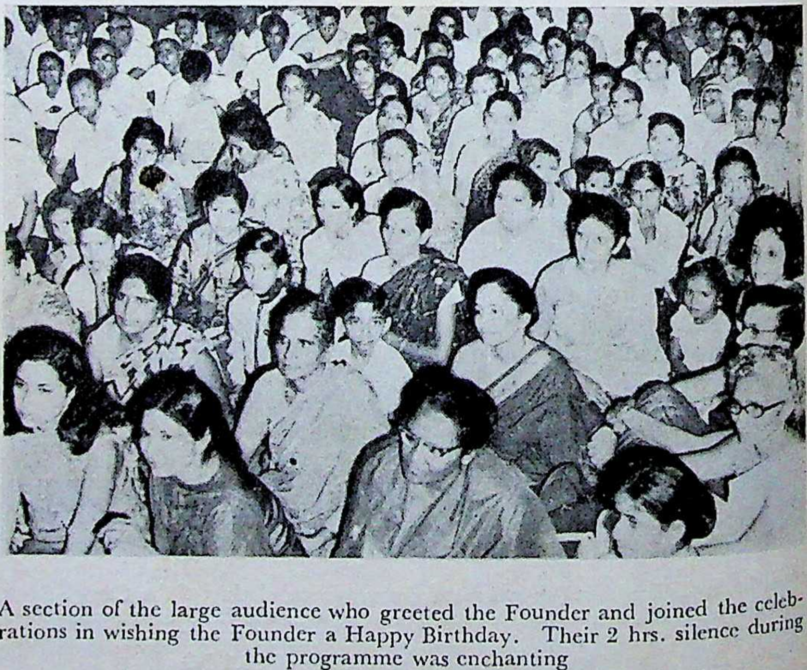
Smt. Prabha Rao, State Minister of Education, inaugurating the Yoga Training Camp for State teachers on 1-10-1972. Sitting (from l. to r.) are Smt. Sita Devi, Shri Yogendraji and Principal T. K. Tope, Vice-Chancellor of the Bombay University.



Shri Yogendraji addressing valedictory message on closing of the Camp. State Finance Minister, Shri M. D. Chaudhari (r.) was the Chief Guest who distributed the Certificates and released Teachers' Manual *Yoga Sikśaṇa Pathakrama*. On (l.) Shri F. A. Fazalbhoy of FRYOG



City Civil and Sessions Judge C. T. Dighe offering felicitations to Shri Yogendraji (2nd L.) on the 76 Birth Anniversary of the Founder celebrated in the Campus on the 18-11-1972



A section of the large audience who greeted the Founder and joined the celebrations in wishing the Founder a Happy Birthday. Their 2 hrs. silence during the programme was enchanting

District—total number being 28. The Yoga Institute, as the first yoga institution for classical yoga education in the world, with the vast experience of over 53 years, had been the first one in the year 1949 to recognize the value and need for a proper education of school children through yoga. Boys and girls at this age are in their formative stage. Yoga can provide for education of not only skill and external additive knowledge but of the whole personality in a sound integrated manner, guiding a child cautiously to become a warm and sublimated human being, allowing the best of its potentialities to arise, cultivate healthy habits, and lead a disciplined, meaningful life for the betterment of the society.

RESIDENTIAL CAMP FOR TRAINING GOVERNMENT TEACHERS

In the past, experiments to introduce yoga education in schools were undertaken by the Institute at the request of a few schools, teachers, parents and principals. The results and programmes were duly published in the *Bulletins* and early issues of this *Journal*. The opinion gained was that yoga is acceptable as a subject for integrated education of the young and is not objected to by the principals, parents or the youth. Having also conducted residential courses and camps of yoga education in various parts of India and having conducted teacher training courses, the Institute was able to prepare a special one-month intensive programme, to fit in the plan of the State.

Outlines of the Course :

1. OBJECTIVES : (*i*) A yoga teacher should possess a sedate and missionary attitude with introspective behaviour of non-mechanical type rather than one of haste, monotony or extrovert approach. An altruistic attitude is called for. (*ii*) Cultivation of the right understanding of Yoga as a holistic system for integral education of the body-mind-spirit complex. (*iii*) Correct appraisal of the technological subtleties involved and their interrelatedness to the various disciplines at physical, moral and mental levels. A new conditioning for a healthy way of life. (*iv*) Acquisition of skill

in yoga techniques under suitable classification. (*v*) And finally to supply enough systematic information and experience to enable the teachers to pass the yoga knowledge as received to their students, besides providing for right motivation enjoined by yoga when passing it to their fellow teachers without much loss in contents.

The students :

The Government deputed a majority of P. T. teachers, 16 from Bombay, 4 from Thana, 4 from Jalgaon and 4 from Dhulia. The scheme of deputing physical training instructors betrays Government's intentions of adding few new exercises in the repartee of the P. T. teacher in the name of yoga. Yoga as a system of education of the whole personality was thus denied. The real difficulty that arises here is that P. T. teachers through their teaching habit develop a certain kind of attitude and behaviour that remains contrary to yoga behaviour. For example, P.T. exercises are repetitive, quantitative, violent and jerky, involving unhealthy tendencies of display and competition. Modern physical training is a representative product of a sensate materialistic culture.

These expected difficulties were well founded as these were confirmed by the participating physical training teachers. Some of the teachers provided the following confessions: "We were only trained to shout and whistle on the school grounds to control students during drill periods" ; or "A P. T. teacher is normally an excitable and hot-tempered person. It is very difficult for him to maintain discipline except through threats of physical punishment" ; or "When a child become naughty and the parents could not control him, they frighten the child by telling him that they will send the child to the policeman or better still by sending him to a P. T. teacher.

In all 23 P. T. teachers arrived for a course at The Yoga Institute. After preliminary orientation work, the teachers were able to grasp the spirit of the course and remained throughout very coöperative. By the end of the course, they came to appreciate the higher motivations of yoga education. They often mentioned of their eagerness to teach pure yoga though they were very aware of the adverse conditions obtained in the field of physical education.

Daily Routine:

5-50 A.M.	Rise, Personal chores etc.
7 A.M.	Dhyan Asanas
7-30 A.M.	Bhajan, "*Conditioning*" in Sukhasana
7-50 A.M.	Routine practice
8-45 A.M.	Breakfast
9-30 A.M.	Lecture by Founder plus question and answer session.
10-30 A.M.	Teaching of new practices plus classification
12 noon	Lunch, rest
2 P.M.	*Mouna*
3 P.M.	Slide-show plus lecture (Anatomy and Physiology etc.) or Lecture-*cum*-discussion by Dr. Jayadeva
4 P.M.	Routine practice
5 P.M.	Tea
6 P.M.	Practice teaching
7 P.M.	Guest Speaker or Slide-show
8 P.M.	Project work plus summarising the day's work
9 P.M.	Dinner, stroll
10-30 P.M.	Lights off.

The arrangement for the stay being simple and comfortable and based on self-help together with pure yogic diet—*satvic* food and other healthy habits provided for good health and comfort throughout the camp.

Methods :

The most important requisite in good teaching of yoga is the yogic behaviour of the teacher himself. Such a teacher wins the confidence, respect and faith of the students and engenders discipline. Not only that the teacher maintains discipline in the class but he is able to instill healthy habits that later on get integrated in the life of the students. The teacher also pays much individual attention. So many private interviews were arranged throughout the course with the right experts throughout this programme. The classical adage "*from simple to complex*" was observed not only as a cliche at the time of lectures but the yogic theory, its various skills and the wide range of yogic experiences were brought out step by step to be appreciated and absorbed. The need for classification of asanas and its great utility in teaching "*easy to hard*" asanas is one example of this nature. The entire *process of conditioning* was well developed to aid in better learning. Opportunity for group participation was continuously provided. Throughout the course an integrated approach to yoga was made possible by various procedures *e.g.*, no competitions were encouraged, introspective processes were repeated several times a day etc.

Activities :

Lectures by Shri Yogendraji provided the theme for the day's work. Often question and answer sessions were provided after the lectures. The topics covered were: (*i*) Conditioning, (*ii*) Yama, (*iii*) Niyama, (*iv*) Asana, (*v*) The body-mind complex, (*vi*) Yoga hygiene in two parts, (*vii*) Pranayama, (*viii*) Yogic diet, (*ix*) Miracles in Yoga, (*x*) Pratyahara, (*xi*) Samyama, (*xii*) Relaxation and (*xiii*) Reminiscences on how yoga was studied in the past.

Another series of talks and discussions carried out were concerning motivational matters like preparations for study of integrated yoga, faith in yoga, self-discipline, humility, altruism etc. Other lecturers dealt with: (*i*) Patanjali, (*ii*) Hathayoga works, (*iii*) Yoga and Medicine, (*iv*) Yoga and Research, (*v*) Syllabus of Yoga Education, (*vi*) Yoga and non-yoga Physical Education. Besides the above, seeds for meditation through *bhajans* were provided.

Also theoretical information and practical work was carried out through the medium of conditioning practices and through asanas, kriyas bandhas, pranayamas, mudras, and psychosomatic practices. The practices included those recommended by the All India Board of Yoga and those recommended by the Maharashtra Government Syllabus.

The Practices taught were:
Meditative practices : 13
Asanas for extremities : 14
Asanas for the spine:
    posterior stretch : 7
    anterior stretch : 7
    lateral stretch : 2
    torsion : 4
Asanas for abdominal compression : 5
Headlow poses : 4
Asanas for relaxation : 4
Kriyas : 4
Pranayama : 7 (including Yogendra Pranayama 1 to 5)
Bandhas : 1
Yonimudra: 1

(*To be continued*)

THE FOUNDER

by J. CLEMENT VAZ

"*Mastamani*"

PARAMAHAMSAJI's love for Manibhai grew every day. Manibhai endeared himself to others at the Ashram too by his strong physical and mental discipline and noble ideals, but for Paramahamsaji he was the chosen disciple for whom he had waited for almost a life-time to disclose the secrets of the science of yoga with absolute confidence. Therefore Paramahamsaji kept Manibhai close to him during most of the time he was at the Ashram and would appear to have felt his absence much whenever he went to stay with his father at Bulsar even for a few days, as he periodically did.

With his youthful but innocent pranks Manibhai raised many an eye-brow at the Ashram. Not infrequently he would choose to wear Paramahamsaji's own wooden sandals and run to the near-by Narmada for a dip. To the elders there such an act was shockingly disrespectful and unconventional and they severely reprimanded Manibhai often though, to their chagrin, Paramahamsaji himself would treat Manibhai's exuberant behaviour somewhat light-heartedly saying "Mani is intoxicated ; he is free from the bonds of conventions." He affectionately called Manibhai "*Mastamani*" meaning "the yoga-intoxicated" and by that name he soon became known to all the inmates of the Ashram.

As Mastamani advanced in his study of yoga under Paramahamsaji the spiritual intimacy between the guru and the chela became even stronger and Paramahamsaji would sometimes prepare with his own hands food both for himself and Mastamani who would then eat from the guru's plate, thereby symbolizing that the two were one soul and one body. Naturally then, Mastamani enjoyed privileges such as none else did at the Ashram and it was generally assumed that he was Paramahamsaji's chosen heir.

This yogic union between the two made Paramahamsaji feel restless during the periodic absence of Mastamani from

Malsar, and there would take place at such times an exchange of correspondence containing expressions of the most tender sentiments. Extracts from some of the letters are revealing indeed. So wrote Paramahamsaji on one such occasion :

> "If you cannot come, *i.e.*, if your body could not be present here, my body and soul will run to you. I am longing to see you. Your transcendent divine love is engraved on my heart. When your letters reach me, I forget myself and can only utter, Come, Mani, come. Come quickly ! If you do not return, I will come to you." (Tr.)

On another, Paramahamsaji also wrote :

> "I cannot fathom the infinite play of the Merciful. But by His Grace, I know this much that *in the previous birth, you were mine and I was yours.*" (Tr.)

For over two years Paramahamsaji watched with loving care Mastamani's progress in yoga gradually initiating him into the traditional secrets. His training in yoga conformed to a set routine though it left him with sufficient time for study of the scriptures and the two epics—the Ramayana and the Mahabharata, or other religious and philosophical literature such as the Upanishads and the Bhagvad Gita. Mastamani's diligence with books was extraordinary.

At the early hour of five in the morning Mani would, along with a few other disciples, accompany Paramahamsaji for a bath in the Narmada. Then Paramahamsaji would retire into his underground retreat for a period of quiet meditation and, later, emerging from there take his seat most often on a plank of wood covered with a tiger skin or in an arm-chair to listen to the problems of the visitors daily calling for his *darshan*. Mani was an eager observer of all this and also an active participant in the activities at the Ashram. Everyday, for about an hour before lunch, which was usually served at 11-30 a.m. Mani would be alone with Paramahamsaji imbibing his daily lesson in yoga. After lunch which the guru and the chela normally shared together Mani would go to his study leaving Paramahamsaji either to rest or to pray or to attend to the affairs of the Ashram. In the afternoon, having partaken of simple snacks consisting for the most part of bananas, coconut, jaggery, groundnut, gram, poha and milk, Mani would again be the bodyguard of Paramahamsaji to accompany him on a little boating on the river or in his evening stroll. At sunset they would return and Paramahamsaji would then join in the *bhajans* with the rest before dinner. The whole of the Ashram would retire for the night at 10 o'clock.

Such a routine and atmosphere inevitably influenced the unfolding of Mani's personality and provided him scope for his natural propensity for reading and writing. Mani read a great deal during the time off his yoga lessons and practice. His little private library, started with a few selected works of well-known authors, soon piled up to a moderate collection of assorted titles. Mani was not only filled with the desire for assimilation but also for expression and his first venture in creative writing was in 1917 when he contributed articles in Gujarati to different journals.

REVIEW

Glimpses from the Life of Shri Yogendra by Shri Vijayadeva Yogendra. Published by Yoga Education Centre, 25 Chapel Street, St. Kilda, Vic. 3182, Melbourne, Australia.

THIS long-awaited and overdue biography of Shri Yogendraji is now available in a printed form. Although an abridged summary of a larger work in preparation and hurriedly brought out, it maintains a high standard which such works deserve. The reason for this welcome surprise is the desire of the author to offer a token of his gratitude to the Founder on his birthday, 18th November 1972, when he completed 75 useful years of life.

Suitably illustrated and written in a simple but gripping style, the author has sustained a first person approach whenever possible. It is the Founder's life his son had an opportuunity to view at very close quarters. The author acknowledges assistance received from other admirers in forming an objective estimate of Shri Yogendraji's life and work. The biography is *indeed brief*—one page is devoted for one year of Founder's life. One can hope that the next edition of this impressive and informative biography will devote many more pages for each year.

Surprisingly enough, Shri Yogendraji's work is being carried out exactly at the time when the human being is passing through his worst crisis of confidence in history. The Founder's pioneering and basic work in re-establishing emancipative science of yoga—more so in recent years—needs to be recorded in much greater details for its historical importance.

It aims to offer some relevant landmarks in the life of the Founder, "the Father of Yoga Renaissance," which will satisfy those who have been anxiously waiting to know something of his life in the cause of Yoga. The publication is not a priced one in India but a few gift copies have been made available in India for those sincere admirers of the Founder who generously donate to build the magnificent *Yoga Bhavan* now under construction—a vision Shri Yogendraji had of placing yoga studies on a firm international footing.

YOGA BHAVAN

THE first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 53 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400 055, *under registered cover* or it may be handed over to the Secretary in person where possible.

INDIVIDUAL acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members up to November 1972 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

		Rs. P.
1.	Sri K. N. Nair	10.00
2.	Sri M. V. Sathaye	11.00
3.	Sri R. N. Singh	51.00
4.	Sri D. Fonseca	50.00
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6.	Sri P. M. Desai	101.00
7.	Members of the Government Teachers Training Camp	101.00
8.	Mr. Barrie Dykes of Canada	1145.00
9.	Miss Patricia Pereira	40.00
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11.	Yoga Foundation of Netherlands	30.00
12.	Sri Mahesh Bhogilal	250.00
13.	Sri Pai	20.00
14.	Sri J. Clement Vaz	101.00
15.	Sri S. S. Vyas	101.00

YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *First Edn.* Rs. 7.50; 15s.; $2·00.

Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.0.0; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XVII are still available. Each volume Rs. 12; £1.25; $3·00.

Technology

Yoga Physical Education, Vols. I and II: A graded course of yoga āsanas harmonized to breathing for men and women based on researches of over half a century. *Sixteenth Reprint.* Rs. 20; £2·0·0; $ 6·00.

Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Fourteenth Reprint.* Rs. 20; £ 2·0·0; $ 6·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.0.0; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·0.0; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6.10.0; $25.00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs. 30; £2.0.0; $6.00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-55.

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55th Anniversary Special

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THE YOGA INSTITUTE
SANTA CRUZ, INDIA

Old Volume: Rs. 12; £1·25; $ 3·50. Annual Subscription: Rs. 10; £1·00; $ 3.00.
Subscription to any Volume begins in August. Published on the 20th of each month.

Letters

Namaste !

This is our small tribute to the triple celebrations of the 55th Anniversary of the Foundation Day of The Yoga Institute, and the formal inauguration of International Board of Yoga and of the Yoga Bhavan. While we are not there in body, be sure we are present in spirit. In Gita it is said :

यद्यदाचरति श्रेष्ठस्तदेवतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ।।

"whatsoever a great man doeth, that other men also do ;
the standard he setteth up, by that the people go."

We, as aspiring yoga teachers, in establishing our Institute of Yoga in Canada, are daily filled with awe at the colossal work before us.

We are increasingly aware of the ceaseless, devoted effort of our beloved Yogendraji, the heavy load borne by him and Mother in a lifetime of bringing pure yoga before humanity with little help from others.

It is now our duty and that of our brothers and sisters in Yoga to help ease this load, to do all in our power to further this noblest of all causes. Lo ! Our standard has been set ; he who listens, let him hear ; he who cares, let him act !

WINNIE AND JACK

for Institute of Yoga

Victoria, B. Canada.

YOGA

THE MONTHLY JOURNAL
OF THE YOGA INSTITUTE
OF SANTA CRUZ, INDIA

Editor : **Jayadeva Yogendra, M.A., Ph.D.**

VOL. XIX, 5-6 DECEMBER 1973—JANUARY 1974

MESSAGE

by SHRI YOGENDRA

EVEN as early as 1916, it was evident that one could not conceive of holistic India *sans* Yoga ; and it is equally true that if there is no Yoga, there is no India *in essence* except geographically. The cream of Indian culture is vitally represented by the ideology and technology of Yoga. Both these have somehow survived the ravages of time, but much has also been lost.

Although Yoga is meant for all, in fact, it remained a closed book for only a few. Inspite of its capacity to solve human problems, it was never wisely, widely or sincerely applied for this basic purpose. The genuine *guru* has become extinct ; and distortion, misrepresentation and misuse of Yoga has become rampant. Even the charismic image of Yoga is getting blurred, what with the impact of modern values and objectives.

It is at this critical juncture that The Yoga Institute was founded in India in 1918 and later carried its message westwards. One need not refer to the trials and tribulations that this pioneer Institute underwent during these 55 years of travail. What is relevant however is that Yoga is now widely accepted and recognized in all lands for various reasons.

It is significant that, in promoting Yoga, the most essential element is still the teacher (*guru*) himself. An ideal teacher living the yoga way of life is a guarantee of its healthy promotion. Besides its multifarious activities, to train such teachers, especially *among the honseholders* is at present the main concern of this Institute.

The *International Directory of Yoga Teachers*, (and Instructors) just published, indicates how far and wide the message of Yoga has travelled. Let these teachers and more to come form a Yoga Community throughout the world. Let them exert their utmost to help humanity keep healthy through Yoga Education evolved by this Institute.

EVOLUTION OF AN IDEAL

by SHRI VIJAYADEV

NARRATION of events present no problem ; but trying to convey the spirit of a phenomenon in retrospect, is fraught with dangers. It is a hazardous business resurrecting the '*essence*' of a past event, but well worthwhile as an essential part of total appreciation. Merely listing dates and facts on a chronological scale, coming up with an explanation which suits and interpreting history as purely places and times is morally damning. It deprives the reader of really knowing what happened. The past, like the present, is more than one dimensional fact. It has all the scope and richness of human experience, and must be retold in such a way that what has happened has as much life as what is about to happen.

In recasting the background of The Yoga Institute, it is possible to relate only facts and figures. As an international establishment of Government recognized standing, it can be painted as a steadily growing plant, rising from the seed of Yoga popularity. And while this slant is in keeping with the obvious, recorded history, it would be tragic and shortsighted to accept it as comprehensive. Facts don't lie but they do lose their spectrum of richness with the passage of time. In order to appreciate the real significance and growth of The Yoga Institute, we must look behind the white-washed walls of the Santa Cruz buildings to see the spirit within — the man who wrote the pages of The Institute's history and evolution — Shri Yogendra.

For every step The Institute took forward, this man drew on his reserve and strength, vitality, dedication and service. *The blossoming of the institution which brought Yoga to the modern world, is very much the story of this one man's fight for an ideal.* When the world pays tribute to the pioneer work of The Institute by celebrating its 55th anniversary on the 25th December, 1973, it will be laying a token of gratitude at his feet. It is in truth his love and spirit of sacrifice which today vibrates among yoga lovers everywhere as goodwill and determination of a better way of life. The four walls of the

Institute and its branches in more than 30 countries are no more than the flowering of this Yoga pioneer's wish for a more enlightened humanity.

This Institution which was destined to carry forward the ancient tradition of Yoga found its impetus in the mind and dreams of a young man, devoted to the ideal of Yoga Renaissance. In fact, Shri Yogendra was only 21 years old when he admitted the first student to the initial Yoga Institute building on the sands of Versova beach in January of 1919. The young Yogin, tall, with a body well tempered by an iron will, had come from three years of specialized training under the loving eye of India's most respected Yoga authority, Paramahamsa Madhavadasaji of Malsar. With his young bride, Smt. Sita Devi, he prepared to face a doubting and sceptical world., equipped with the blessing of his teacher and faith in the power of love and sacrifice.

Apart from the mountain of apathy and bureaucracy that lay ahead of the young couple, there were practical, everyday needs of life to be met. Nuturing their flowering ideal of an uncompromised and pure Yoga, they had to contend with a money-centred society and a rash of "Yogins" who were willing to sell out to commercial interests. Also to be overcome was a national government that considered Yoga as nothing more or less than physical education. Living up to the Gita's ideal of a household Yogin, Shri Yogendra used his considerable talents to keep his goal on a steady keel. Rare inventiveness furnished an invention to preserve books, and a fertile pen produced articles and munuscripts. These two aspects of the Yogin's character paid the bills and satisfied the growing thirst for authentic reading matter.

By the 1930's the Institute had shifted to the country centre of Bulsar, and a monthly Journal had appeard—the Journal of The *Yoga* Institute. Slowly the world was waking up to the jewel of Yoga. Medical men were seeking out the Yoga pioneer and in 1940 a selection of Founder's works were chosen to be sealed for future generations in America's Crypt of Civilization.

People were taking notice, and the integrity and lone character of the lone figure of Shri Yogendra was gaining a following. By the early 1940's, a dedicated band of supporters had begun collecting funds for a permanent headquarters. Despite war shortages and jealous opposition, The Yoga Institute of Santa Cruz was opened to the public in 1948. There followed the long awaited research work of the Founder. Thousands of patients were treated in the 12-bed hospital and Yoga techniques were put under the gaze of modern scientific scrutiny. The endless stream of foreign visitors to the two-storey white washed buildings echoed support and praise for the pioneer work being done.

By 1968, more than 7000 patients had been treated and in excess of 10,000 students trained. Many hundreds of Teachers received specialized instruction in the Institute's Teacher Training Academy, and affiliated centres began to spring up all over the world. Today there are more than 20 centres imparting the techniques of Yoga as taught by The Yoga Institute, not to mention the hundreds of others who have pirated the Founder's knowledge in framing their programmes. With Better Living courses running concurrently with continuing research and instruction, the Institute today is setting a standard for Yoga lovers all over the world. While the record of the Institute is clear and readily seen, the nature and tremendous humility of the Founder is masked by our own ignorance and lack of development. People say he is this or that, but Founder is someone who defies pigeon-holing. Like all pioneers he is bound to be misunderstood in his own time. What he has really contributed to humanity is seldom comprehended ; yet even those who fail to recognize his greatness, cannot help but be impressed by his dignity and bearing. Like the rare puzzle that takes many years to understand, his motive and message is clear once you abolish your own short-sightedness. One incident which highlights the totality of the man — an all round faculty for judgement which I have never seen matched—occurred while he was still living in America as head of The Yoga Institute there.

He had been invited to dine at a student's house, and was walking home along the streets of New York with a party of friends. The group has decided to walk beside the late hour, leaving aside the cabs and carriages that abounded in that city. The Founder, a young man of 22, carried with him his favourite walking stick, a stout stick with an ivory handle and a ring at one end. As the friends neared their destination, they were approached by three men thick with the smell of drink and lacking in orientation. Seeing the women in the group, the men became inhibited and began making advances, completely overstepping the boundaries of good manners and offering quite a threat. In their intoxicated state they displayed false courage and rudely menaced the strollers. Founder, completely aware of the implication and possible projections of the confrontation, acted. With a deft flick of his wrist he brought the ring end of his cane into his right hand, so that the heavy ivory handle was nearest the ground. One graceful movement upwards had the handle precisely half an inch below the chin of the more aggressive of the three, laying him bewildered and astonished on the ground. With their leader rendered harmless, the other two men took to their heels and ran, startled and shocked by the surgical thoroughness of the Founder's action. Their spirit broken, they suddenly found a soberness of thought which brought with it an understanding of the situation.

Founder is known to his many students as a man of spontaneous action that is invariably right and effective. In my life with him, I never saw him commit a wrong action or make a wrong decision. His action was always of the decisive nature people have come to expect of him. One can only say that though he looks like a "Pious Pete", very humble and non-violent, he is capable of rising to the occasion if need be. He is a man of much vitality and strength and quite capable of supplying correction to anyone who so warrants it. His will can be conveyed either for the natural psychological growth of a person, or to meet his physical or physiological needs. Like most great men, Founder chooses to express his guidance and direction in the framework of a mission. Sacrificing personal development to meet the needs of a desperate time, *this man has never ceased to be an inspiration.*

With steel will and penetrating insight he has firmly established the work of The Yoga Institute. The two, institution and pioneer, are inseparable, like two sides of one coin reflecting a common hope and approach. As long as the Founder is there, so will the Institute bear the mark of his character. And even in future years the tradition, firmly established in his lifetime, will carry on, standing as a beacon to those in search of truth and guidance. We sincerely pray that both will go from strength to strength.

THE YOGA INSTITUTE

HISTORICAL HIGHLIGHTS

1916 : The history of The Yoga Institute is the history of the life of Shri Yogendra, and the history of the pioneer Institute is the history of modern technological Yoga Renaissance.

Manibhai Haribhai Desai later known as THE FOUNDER, Shri Yogendraji, was born on Thursday morning 7-30 a.m. 18th. November 1897 at Degam, a small village in Surat district.

On Saturday at 8-30 p.m., as an undergraduate of St. Xavier's College under mysterious circumstances, he met the orthodox yoga apostle, Paramahamsa Madhavadasaji of Malsar accidentally visiting Bombay after many years.

Immediately the Founder renounced his worldly career, joined the band of the would-be-yogins and left for the hermitage.

1917 : The Founder continued his study of yoga technology under the direct and personal guidance of Madhavadasaji mostly at Malsar *āśrama* and sometimes at Ranapur or Matheran when accompanying him on his casual tours.

On 5th May 1917, his maiden work in Gujarati, *Prabhubhakti*, a collection of essays on spirituality was published. This was followed by his poetic musings *Hṛdayapuṣpāñjali*, a collection of 81 short lyrics in December 1917. He was also deeply involved in studying the ancient yoga literature.

1918 : The first translation of *Gitanjali* of poet Rabindranath Tagore, in Gujarati, was published by the end of January 1918 followed by *Rāṣtriyagīta*, songs of the motherland, during the middle of 1918. The study of yoga technology was nearing completion. By the end of October 1918, it was mutually decided by the *guru* and the disciple that the latter be permitted to leave the hermitage to begin his Yoga Mission.

The Yoga Institute was founded on 25th December 1918 at the residence of Dadabhoy Naoroji, the grand Old Man of India. The MS. *Science of Yoga* completed.

The innovation of Yogendra rhythm of breathing with *yogāsanas* was first introduced. Yoga classes for both men and *women* started, and boys and girls over twelve years were induced into yoga study.

1919 : Refractory cases of asthma, cardiactasis, prostatitis, arthritis, diabetes, rheumatism and similar diseases were admitted and are on record. *The first case was registered on 26th January 1919*, and these case histories and reports have been maintained even to this date.

Paramahamsa Madhavadasaji paid his last unique surprise visit to Bulsar and personally blessed the Founder, before the latter's Yoga Mission to the West.

A short biography of poet Tagore, *Kavi Tagore* was published in April 1919. On an invitation from poet Tagore, the Founder spent a week at Shantiniketan in the middle of July 1919. Informed of his early departure for the West on Yoga Mission, the Founder was given a hearty send-off by poet Tagore and wished *bon voyage* by Dinbandhu C. F. Andrews.

Intense literary activities continued during August when the MS. *Outlines of Yoga* was completed. *Sangītadhvani*, a long poem of philosophical allegories interwoven with the Founder's personal yoga experience was published about the same time.

The Founder left the shores of India to spread yoga technology in the West on the 20th. September 1919 with Mr. Homi M. Dadina, as his secretary, by S. S. Kigoma and reached London by the end of October. In London he was the guest of Sant Nihal Singh. Failing to evoke any interest in Britain, the Founder left for America and landed in New York on 19th December 1919.

1920 : Spade-work started at 125 Riverside Drive in middle of January. Felt the first sting of Mammon.

Pioneer X-ray experiments conducted on *neti*, *dhouti* and *basti* at Kny-Scheerer Corporation supervised by Dr. Chas. W. Hack of the Life Extension Institute. Coöperation of leading scientists assured after a private demonstration on 8th January of the yoga practices including autonomous nervous control, before leading medical scientists of New York. *The Yoga Institute of America was declared open on the 5th April 1920 at Harriman on Bear mountains, New York*, before a small gathering of eminent personalities.

Lost Science of Five Thousand Years Ago, the prospectus, was published. Patients and students came from all parts of America and even other countries. Records of clinical data maintained. Both outdoor and indoor patients were accepted. Leading publishers felt interested in *Outlines of Yoga* and "*were proud to have it on their list*," but the Founder thought of staying the publication.

Paramahamsa Madhavadasaji conveyed his full sympathy and blessings through his final benediction in a personal letter from Ranapur dated the 10th November 1920 and predicted great success for the yoga mission.

1921 : Lecture-tours were undertaken to represent classic Yoga in a few States near New York and New Jersey and considerable propaganda literature was distributed.

The first Yoga Documentary was prepared at the Paramount Studio by Abbe Myers. Medical work continued with large number of both outdoor and indoor patients, including mental cases. At Rainbow, Far Hills, New Jersey about 20 mental cases were usually confined, and the Founder used to visit them twice a week to rehabilitate them.

1922 : Over 2000 cases of patients and students were recorded at the Institute. Groundwork *on yoga technology* being well introduced, destiny conspired to get the Founder back to India. On an urgent call from his ailing father to fulfil his promise to look after him in his old age, the Founder closed the American Institute by the end of July 1922 and returned to India in December after a continental tour lasting four months.

1923 : The MS. *Light on Haṭhayoga* was completed. Incisive epigrams to express his practical philosophy were contributed to foreign and Indian journals, besides popular articles on Yoga.

To avoid impersonation of his American *nom de plume* "Swami Yogananda", finding a swami using the same in America, the Founder was obliged, after his return to India, to adopt a legal title, "Shri Yogendra". Authentic interpretation and corroboration of yoga technology seemed necessary and the Founder plunged into academic research. Invited by the internationally reputed Orientalist, Dr. Surendranath Dasgupta of the Calcutta University, who came by the same steamer from London, the Founder left for Chittagong. Academic research continued for two months and considerable material was gathered in form of "notes" on yoga technology. "On this occasion, to bring home to the Founder the bitter truth that average humanity is gullible everywhere, that merit alone is not a sufficient guarantee of success, that the world measures the value of mission from the number of followers rather than from fundamentals, and that pretences are still admired in the field of Yoga, Dr. Dasgupta sarcastically observed that what was lacking in the Founder's programme was the yellow robe and a disciple like himself (Dr. Dasgupta) to install the former on a high pedestal of guruship. He also opined that display wedded to merit is a better way of giving the mission of Yoga Renaissance a speedy momentum than for the Founder to carry on his activities single-handedly on scrupulously honest and self-sustaining basis."

The Founder left for North India to visit the yoga monastries to complete his data on certain Haṭhayoga MSS. During March-April, he studied the application of yoga technique at Bohar and Tilla *mathas*, among the followers of Gorakṣa and Matsyendra, popularly known as Nāthayogins. Lectures were delivered at Jullundhar, Lahore and other cities.

1924 : Collection of available books on yoga technology was followed by acquisition of rare MSS. for the Central

Library. Most of such works were critically studied and marked for future reference. Allegorical poems on natural phenomena correlated to yoga experiences were published under the title *Ūrmi* in the middle of March. Latter part of the year was used in compiling therapeutic data from available case records of thousands of people treated at Versova, Harriman and Bulsar. The MSS. *Memorabilia*, *Oriental Psychology* and *Yoga Therapeutics* were undertaken.

Money was needed for Yoga Mission, and the Founder had none, nor would he ask any. He was thus obliged to spare time for such activity as would sustain his yoga activities. He invented Yoco Book Polish for preserving books and established it as a remunerative business. The Oxford University Press took over its International Sole Selling agency on guaranteed basis.

1925 : During the year 1925, all attention was concentrated on Yoco and not so much on Yoga To create funds for yoga activities envisaged by the Founder, this became imperative. A new and embarrassing situation however arose during this period of trial, when a casual monthly visitor to Paramahamsa Madhavadasaji found prospect in Yoga and announced himself as a pioneer. Collection of funds under the name of Madhavadasaji was easy. On top of this, tragedy of errors led to the piece of land promised to the Founder by the owner pass on to the plagiarist. All means were utilized by the latter, to create an illusion by *suppresio vari suggesio falsi* that the plagiarist was the real disciple of Paramahamsaji and that the Founder was merely an imposter. Heavy propaganda, collection of large funds and political influence still aggravate this sickening posture, except among those who know the facts. With dogged patience, the Founder continued to collect his own means for the Yoga Mission, *without looking to anyone for aid.*

1926: In January 1926, the first edition of *Memorabilia* was published. Its reviews were flashed by headlines in many journals and the second edition appeared within six months.

His visit to the Himalayas led him to Kashmir and other remote places in search of yoga manuscripts. Discovery of

318 MSS. from recorded 762 works on applied Yoga was augmented. Compilation of critical "notes" on new material was in progress. He met a number of notable Nāthayogins and spent a few days with each searching for more technological information.

1927: During February 1927, *Praṇayabansī*, lyrics of love, the last contribution by the Founder to the Gujarati literature, was published. It was hailed as a classic by three leading critics jointly.

Reminded by his father of the promise he gave to lead a householder's life (*gṛhasthī*), the Founder was urged to search for a life partner of *his* own choice. For him it was not a question of merely getting a wife but one of having a collaborator. From March to July, he travelled the length and breadth of India and finally decided to marry Smt. Sita Devi at Bangalore on the 29th September. This event changed the fortune of the limping Institute for, within a few months of marriage, she plunged herself into useful activities even at the very young age of sixteen years. The entire establishment of Yoco became her concern. The Founder thus gained time to attend to his yoga programme. Lecture-tours to North and South India were undertaken to educate the public in commonsense evaluation of classic Yoga. After much research in light of his ten-year experience as a yoga teacher, he evolved dynamic variations in respect of *āsana* and *prāṇayāma* to simplify their application for the laymen. Investigations in the history of Yoga were also undertaken.

1928: Organizational and secretarial work of the Institute was slowly taken over by Smt. Sita Devi. Plans for future activities were made. Emphasis was laid on dynamic and static *āsanas* coördinated to *prāṇāyāma* rhythm and ratio. *Rhythmic Exercises* which augmented this formula appeared in May 1928. An encyclopedic work in 12 volumes entitled *Scientific Yoga Series* was conceived; and the MSS. for the first three volumes—*A History of Yoga*, *Yoga Personal Hygiene* and *Yoga Mental Hygiene*—were under preparation.

1929 : On 27th. April 1929, a son (Dr. Jayadeva) was born in the yoga family. Work on *Yoga Personal Hygiene* presenting a protoscientific yoga hygiene and preventive measures became imperative, in view of the confusion created by emphasis on *āsanas* and *prāṇāyāmas*. Corroborative research in ancient and modern texts proved very exhausting although exhilarating. Between Yoga and Yoco, the strain, both physical and mental, crossed the limit of endurance and affected the health of the Founder. Hence a lone neglected malaria attack ended in hemoglobinuria (blackwater fever). Challenging even this physical danger to his life, the Founder continued with his MS. during remissions and completed his second important undertaking.

1930 : Smt. Sita Devi was appointed as the Secretary of the Institute to lessen the administrative strain on the Founder. The MS. of *Yoga Personal Hygiene* passed through revision in collaboration with Dr. John W. Fox and was sent to the press.

Nothwithstanding meagre resources, many yoga books were added to the central Library. Contacts were also established in various parts of India and outside. Search for authentic published and unpublished works on technological yoga was continued. A visit to the Kadri Hills and the Haṭhayoga monastery in the south yielded valuable information.

1931 : In the beginning of 1931, the publication of *Yoga Personal Hygiene* was released. Although only 12 copies were submitted for review to leading journals, over 200 reviews appeared in the daily press and magazines of various countries. The others merely paraphrased the reviews to express their appreciation of such a work. It was hailed as the most authentic treatise on some of the less known practices of Yoga. It also announced the list of 12 encylopedic volumes on Yoga.

1932 : Clamour for more books of the Institute was overwhelming, and the Founder was obliged to prepare the small *Pocket Health Series* at a price within the reach of all. *Rhythmic Exercises*, (revised edition) and *Yoga Breathing Methods* passed through two editions.

1933 : In the early part of 1933, *Way to Live* was published, and the Pocket Health Series became very popular. The need for a journal, as an official organ of the Institute, was felt and a very small *Yoga Annual* was published during the year. It was reviewed and exchanged internationally.

1934 : The journal of the Institute, *Yoga*, appeared as a monthly and covered a wide circulation in over 30 countries. Nearly a million copies of yoga literature reached all parts of the world by now. The Founder and the Secretary still bore the burden of the entire Institue all alone against great odds. Branches were opened in Arabia, Latvia and Korea.

1000 copies of *Life Problems*, the revised third edition of *Memorabilia*, completed in print by a South Indian Mission Press were destroyed by the printers. Local printers and the British government were alerted not to allow printing of this book. A defiant press however brought out an international edition of this "Bible of Freethinkers" before the end of the year.

The first ever book on Yoga for women by a woman, *Easy Postures for Women*, appeared in the beginning of the year, followed by another book *Simple Meditative Postures*. The former passed through two editions. The *Yoga* journal reached its target circulation and the activities of the Institute became widely known. Although the Institute was the entire responsibility of the Founder, its Life Membership, Fellowship and Patronage were for the first time thrown open to the public to augment its various activities. To accommodate students and patients, besides the manufacture of Yoco, the Institute was shifted to a more spacious building.

1935 : The presence of the Institue was felt in almost all civilized countries and tributes were paid to its pioneer work. Equipment for a small hospital and clinic were provided. Physiological research was revived for broad scientific appraisal. The Journal, *Yoga*, carried the message of Yoga throughout the world. It was a period of intense activity which kept the Founder and the Secretary busy fifteen hours a day, to cope up with increasing responsibilities. They had no holiday.

On the 1st of November 1935, the revered father of the Founder slipped into Eternal Peace, and thus the Founder was able to fulfil the last promise and obligation to his father.

1936: The Institute having acquired an international status and the Founder being free from the vestige of paternal obligation, it was decided to shift the headquarters of the Institute to a more central place than the small township of Bulsar. This was done in the early part of May 1936. The city of Bombay was selected for this purpose. No sooner did the news appear in the press, than the demand for its service grew so much that many had to be refused admission either as students or patients.

The number of journals exchanged reached 400 and the library table was covered with periodicals in over 24 languages. Students and patients began to visit the Institute from all parts of the world, but the residential facilities were limited to only three.

The popularity of the Institute brought in a mushroom growth of many yoga centres not only in close proximity of the headquarters, in the city of Bombay, but also in many other parts of India. To some, it proved a lucrative business; and the politicking of a few contemporaries to befog the charisma of the Institute was rising to a new peak.

The Asthma Research Council of Great Britain adopted the technique of yoga breathing introduced by the Institute for treatment of asthmatics. Berlin University Charity Clinic carried out clinical research in methods recommended by the Institute for the care of constipation. In Russia and Argentina, *śavāsana* was investigated for autopsychoprophylaxis on the basis of protoscientific suggestions offered by the Institute. Many foreign visitors sought advice from the Institute including Dr. Theos Bernard, Mrs. Viola Bernard, Paul Brunton and others regarding information on Yoga.

Economically, the activities of the Institute were maintained at a great loss borne personally by the Founder.

FROM THE INAUGURAL SPEECH

by THE GOVERNOR OF TAMIL NADU

If the scientific basis of Vedas is explained to the modern scientist, he will have no hesitation in accepting that India had reached zenith in science and technology and its philosophy is a result of the search for genuine peace which cannot be shattered by knowledge. Yoga is one of such attainments. The Yoga Institute which has been consistently propagating the scientific basis of Yoga for the last 55 years has played a leading role in convincing the world that Yoga has scientific excellence and rational radiance which can stand the test of latest scientific standards. The inauguration of this International Board of Yoga as a federation of several bodies with identical interests is a step in the right direction and I heartily welcome it.

I must congratulate The Yoga Institute on securing the expert guidance of Paramahamsa Madhavadasji and his illustrious disciple Shri Yogendraji. *Their services to this Institute and through it, to India and the world, have to be chronicled by historians and written in letters of gold. They have preserved for posterity our imperishable heritage. These are the most notable and praiseworthy features of the Institute:* Much work is being done in connection with Yoga-therapeutics in treatment of chronic functional diseases.

This International Board of Yoga, in the rich background of the practical work and research done by The Yoga Institute for over five decades and by other similar bodies all over the world, can be an excellent co-ordinating agency and secure a place of honour and pre-eminence for Yoga in the world.

I have now great pleasure in inaugurating this International Board. You have my best wishes for success in your laudable endeavours.

YOGA THE SCIENCE OF MAN

INTERNATIONAL BOARD OF YOGA

FORMAL INAUGURATION OF I. B. Y.

On the evening of 25th December 1973, The Yoga Institute campus was *en fete*. A large and select gathering welcomed Shri K. K. Shah, Governor of Tamil Nadu, who formally inaugurated the International Board of Yoga wishing God-speed in the execution of its laudable objectives, and whole-heartedly participated in the celebration of the 55th Foundation Day of The Yoga Institute.

In his welcome speech Shri J. Clement Vaz, Hon. Secretary, I. B. Y. traced the genesis of the Board which, he said, would be the coordinating, regulating and standardising body for all throughout the world who would seek to know, practise and teach what is generally known as Classic Yoga.

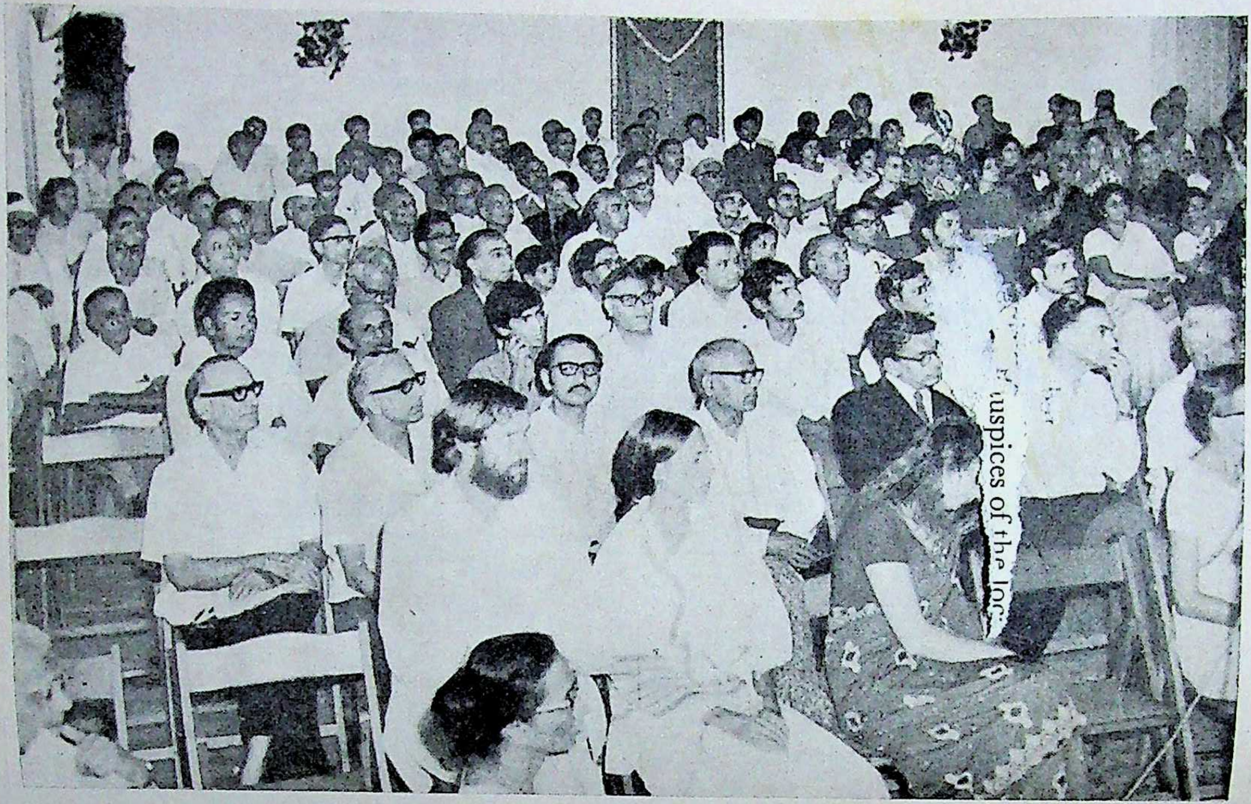
The Governor in an illuminating address justified the formation of such an international organization to protect and preserve the purity and integrity of this profound culture of India from the surreptitious attempts being made everywhere today by charlatans and pseudo-yogins to exploit it for their selfish ends. His address was replete with quotations from the ancient scriptures of India explaining the richness of the ideology of Yoga.

Smt. Jill V. Yogendra, Co-Principal, Yoga Education Centre Melbourne, spoke on "Yoga and Women of Australia." She dwelt on the keenness of the Australian women to learn Yoga in which they evidently found much that could satisfy them in the context particularly of the social, economic and moral conditions of the modern society in Australia.

Shri Vijayadev Yogendra, President Yoga Teachers' Association of Australia, described his experiences of the teaching and practise of yoga as gathered from his travels

55 ANNIVERSARY
THE YOGA INSTITUTE
INTERNATI BOARD OF YOGA
INAUGURATION AH GOVERNOR. TAMIL NADU
73

The formal inauguration of the I. B. Y. on the 25th December 1973 coincided with the 55th Foundation Day Anniversary of The Yoga Institute. The Governor of Tamil Nadu, Thiru K. K. Shah delivering his address. Sitting from l. to r. are Shri Vijayadeva, Smt. Sita Devi, Shri Yogendraji, Smt. Madhubhen Shah and Smt. Jill V. Yogendra.



A section of the select audience attending the formal inauguration of the International Board of Yoga. *The hall of the Yoga Bhavan under construction was full to capacity. Many had to be accommodated even under the canopy outside.*

around the world. In many countries, he said, yoga had degenerated to the level of the market-place where the so-called yoga teaching institutions awarded high sounding degrees and titles like "*swami*" for a price. Therefore in the interests both of Yoga and of India's image abroad, it was necessary to have a powerful international organization which would expose the fraud being perpetuated on the gullible public and point to the right [illegible] quiring knowledge and understanding of Yoga.

Shri Yogendra, Founder of The Yoga Institute and President, I.B.Y., outlined the different stages in his long and difficult mission, first undertaken by him as far back as 55 years to disseminate the correct knowledge of Yoga as an established science of better living intended not only for the spiritual recluse in the Himalayan caves and distant jungles but for every single individual irrespective of age, sex, race, or religion, whatever be his or her avocation in life. He reflected with satisfaction that his hard and selfless work of 55 years had reached its fruition and there was now a dedicated and growing yoga fraternity spread throughout the wide world, all of whom have felt the urge of the same ideals and objectives as have animated and sustained him all along. Hence he was particularly happy that this expanding yoga family found it necessary now to band themselves even closer into the International Board of Yoga with a view to maintaining the highest standards of Yoga, in all the countries wherever they functioned. As President of the Board, he would regard it as his life's fulfilment to inspire and to guide it in its deliberations and activities.

The evening programme was enlivened by a musical interlude, by the famous flutist Shri Malhar Kulkarani and his troupe.

IMPORTANT MEETING

The Governing Body of I.B.Y., under the Presidentship of Shri Yogendra, met on 13th, January 1974 to consider streamlining the activities of the Board. Important decisions have been taken which will be made known in due course.

AROUND THE WORLD OF YOGA

Teachers of Yoga who are members of I.B.Y. and teaching institutions affiliated to the I.B.Y. have been active in disseminating the knowledge in different countries. In New Delhi, Pandit Shambunath, member of the Governing Body of I.B.Y., conducted 15-day Better Living classes in different institutions and localities in India's capital and delivered talks under the auspices of the local Rotary Clubs.

In Melbourne, Australia, the Yoga Education Centre is actively engaged in organizing a Federation of Life Sciences, in which Yoga will play an important role. Yoga classes have been held in Greece by Gilka Miloni and in France by Wissam Tabara. More reports of such activities around the world are being received at the I.B.Y. Headquarters.

DISTINGUISHED VISITORS

Amongst the distinguished visitors who visited the I.B.Y. headquarters and The Yoga Institute were the following:—

Celebrities from Russia, Igor Oistrakk and Igor Tachersinov, with the Secretary of National Association of Performing Arts, Dr. Barte and Dr. Rocher, psychiatrists from France, Hugh Burntt from B B C for a documentary on Yoga (the Institute did not associate in the preparation of the documentary), Don Cramer management trainer from Chicago, Dr. R. G. Aurangabadkar of Atharvan Association, 32 Russian Engineers, medical men etc., 12 Latvians, 10 Russian writers, Dr. M. I. Nene from Kenya, Claude Brisler of Om Shanti Institute of Yoga. Marks Cotin and Belinda Baird from New Zealand, Dr. Edgar Ghriemner, Gustav Wick and Aunirose Jappelt of Germany were at the Institute. Vanni Simone from Italy, Ignacio Peh of Spain, and Jcquieline Nice from Saudi Arabia also visited the Institute.

A Residential Camp of 15 days was organized by Peter Klatt, Elmor Probst and hostel students of the Yoga Education Course. Yoga Classes were organized at Estrella Battery Factory by Shri Yadav, at Bhabha Atomic Energy Commission by Shri D. D. Shiralker and at Fertilizer Corporation of India's offices by Pt. Shambhunath. A special working women's class was conducted at The Yoga Institute, besides the classes for problem children conducted by Mr. and Mrs. Desai.

On the 18th November 1973, the Institute celebrated the 77th Birthday of its Founder-President, Shri Yogendraji. The function was held in the hall of the Yoga Bhavan—for the first time—which was full to capacity representing teachers, students and well-wishers of the Institute. A good number of foreigners were also present hailing from various countries. Messages of greeting through telegrams and letters were received from many countries where the Founder is known.

INTERNATIONAL DIRECTORY OF YOGA TEACHERS

The Directory was released for sale on the 25th December 1973. Those wishing to secure a copy should remit Rs. 10 (India), £ 1.00 (Europe), £ 3.00 (America), post free. Remittances should be made by Money Order or Banker's draft payable to The Yoga Institute, Santa Cruz, Bombay 400 055.

YOGA BHAVAN

The first ever Yoga Bhavan (*Home of Yoga*) in modern India is being constructed under the auspices of The Yoga Institute with a very definite purpose. It is to preserve the traditional and classic purity of Yoga while promoting both its ideology and technology for the benefit of humanity.

The Yoga Bhavan as such is to serve as an International Yoga Forum for national and international coöperation and service. It proposes to provide multi-purpose Hall, a Central Reference Library, a Cell for the Board of Yoga, residence for active yoga workers, earnest students and patients, besides housing various other departments which are to sustain the international activities so far undertaken by this pioneer Institute some 54 years ago.

In keeping with its dignity and its programme of slow but steady growth, The Yoga Institute prefers to maintain a self-reliant and self-respecting attitude due to Yoga. It therefore does not depend on governmental aid or even on large public charities for expansion of its activities. It relies more on its own students, teachers and patients throughout the world who have benefited through its services. It is expected that they will coöperate in upholding these ideals of the Institute through the Yoga Bhavan by translating their sympathy through action. Your contribution to the cause of the Yoga Bhavan may be sent by a cheque drawn in favour of The Yoga Institute, Santa Cruz, Bombay-400055, *under registered cover* or it may be handed over to the Secretary in person where possible.

Individual acknowledgements being not possible, we hereby acknowledge with thanks the voluntary donations received from the following members during October and November 1973 at The Yoga Institute towards the construction of *Yoga Bhavan*:—

During October 1973

		Rs. P.
1.	Sri Anil Kavish	51.00
2.	Sri Arun Seth	50.00
3.	Sri V. B. Singh	101.00
4.	Students of Yoga Education Course	170.00
5.	Sri Ram Mills Charitable Trust	501.00
6.	Tamil Sangh Yoga Class	75.00
7.	Sri Sunder Advani	11.00
8.	Sri Ram	11.00
9.	Sri P.	11.00
10.	Mrs. R. Pope	25.00
11.	Sri R. Masquita	51.00
12.	Sri Nayan Bhatt	51.00
13.	Sri Talat Mahmood	201.00

During November 1973

1.	Sri D. Thakur	101.00
2.	Sri B. N. Pai	5.00
3.	Sri N. K. Harihar	101.00

		Rs. P.
4.	Smt. Suman Seth	101.00
5.	Sri K. G. Patangi	5.00
6.	Dr. R. T. Doshi	100.00
7.	Mrs. Prochi Desai	101.00
8.	Omdas Yoga Ashram of Canada	$40.00
9.	Mr. Heinz Grasser of Switzerland	27.00
10.	Capt. R. Dholakia	500.00
11.	Sri S. L. Murdeshwar	51.00
12.	Messrs. Anant & Co.	101.00
13.	Sri B. Aswatha Narayana Rao	76.00
14.	Messrs. Samasit & Co.	251.00
15.	Messrs. Jaisingh Plastic Industries	251.00
16.	Smt. A. Arora	51.00
17.	Sri N. F. Fojdar	51.00
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19.	Sri H. S. Iyer	201.00
20.	Rafia Abdul Ali	25.00
21.	Sri Janula Iyer	15.00
22.	Sri Hasan Ali	10.00
23.	Sri Sohanlal R. Jhuria	101.00
24.	Yoga Education Trainees	750.00
25.	Mrs. Katherine Pal	11.00
26.	Sri P. Sant	100.00
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53.	Sri Harilal Mistry	5.00
54.	Sri Harihar Yajnik	201.00

The total cost of the Bhavan is estimated at Rs. 7,50,000/- as at present. So far, only the multi-purpose Hall however, has been completed. The Donations received for The Bhavan total Rs. 55,734.64 till the end of November 1973 while the amount paid to the contractor for the work is Rs. 84,000.00. This balance had to be accommodated by the Institute within its own meagre resources. The constrution of the **Yoga Bhavan** is however continuing; and it is hoped that the same may be completed within the next two years, of course, with the anticipation that Donations continue to flow at an increased scale.

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YOGA EDUCATION

Ideology

Yoga Essays: The clarification of the basic yoga ideology reoriented to sociological purposes. *Third Reprint.* Rs. 10; £1·00; $3·00.

Facts about Yoga: A panoramic perspective of yoga idealism and realism covering a variety of topical controversies. *First Edn.* Rs. 10; £ 1.00; $ 3.00.

Yoga in Modern Life: This symposium contains holistic approach to Yoga by international scholars and scientists. *First Edn.* Rs. 20; 35s.; $ 5.00.

Journal of The Yoga Institute: First issued in 1933, this monthly treats of yoga ideology and technology. Vols. VII to XIX are still available. Each volume Rs. 12; £1.25; $3·00.

Technology

Yoga Physical Education, Vols. I and II: A graded course of yoga āsanas harmonized to breathing for men and women based on researches of over half a century. *Sixteenth Reprint.* Rs. 20; £2·00; $ 6·00.

Yoga Personal Hygiene, Vols. I and II: A classic on yoga technology based on ancient yoga texts for care of the internal organs in light of hygiene and preventive medicine. *Sixteenth Reprint.* Rs. 20; £ 2·00; $ 6·00.

Other Aids

Yoga Better Living Course: This abridged edition of the Yoga Teachers Manual shows how to conduct yoga courses. Rs. 2; 5s.; $ 1·00.

Wall Posters: A series of nine wall posters for classroom or exhibition for correct approach and promotion of Yoga. Rs. 10; £1.00; $ 3.00.

Film Slides: (i) Better Living 38 slides for projecting facts about and need of Yoga to modern man. Rs. 120; £ 8·00; $30·00. (ii) Model Yoga Centre in black and white showing how a yoga centre should be conducted, in 40 slides. Rs. 100; £ 6.50; $25.00. (iii) Eight-fold path of Yoga showing the various steps of Yoga, their sequence and importance as a way of life. 14 slides. Rs. 30; £2.00; $6.00.

THE YOGA INSTITUTE
Santa Cruz, BOMBAY-400 055

● ....ACTIVITIES OF THE YOGA INSTITUTE OF SANTA CRUZ, INDIA

RESEARCH

● As a recognised Research Institute, scholars are accepted for academic, scientific, and educational researches on Yoga. Scholars are placed under competent guides with library and laboratory facilities after their Certificate Course, for a period of one year. On the acceptance of their thesis, they are declared eligible for the membership of the Academy.

ACADEMY

● As a recognized special Training Institute of Yoga, the Academy provides for (*i*) P. C. Y. course of 21 days; (*ii*) C. Y. Ed. special six-month training course, and (*iii*) Teacher-Member of the Academy. The last course is open to men and women who have passed their intermediate examination or are in a position to conduct yoga centres in their areas. The course provides for theoretical and practical instruction in various aspects of yoga education. Hostel facilities available for both men and women.

HOSPITAL

● The Institute maintains a highly specialized clinic and hospital for treatment of refractory cases under qualified medical practitioners. Apply for indoor and outdoor fees. General yoga class for minor ailments. Free beds will be available when the Government or others provide for the same.

CULTURE

● The Yoga Extension Service conducts yoga classes both for men and women at the headquarters and at other centres. Trained teachers of Yoga are also provided by the Yoga Extension Service for conducting yoga classes.

The Institute conducts Yoga Education Weeks, Exhibitions, Lectures, Symposia, Documentary Film shows, Visual Education with Lantern slides, etc. Special arrangements are made for visitors and tourists by prior intimation, one day in advance, to acquaint them with the various aspects of Yoga Education.

PUBLICATIONS

● The Institute publishes books on Yoga in Library and Pocket editions. Of the two dozen titles so far published only six are at present available, viz. *Yoga Āsanas Simplified*, *Yoga Hygiene Simplified*, *Haṭha Yoga Simplified*, *Yoga Simplified for Women*, *Yoga Essays*, and *Facts about Yoga*. The annual subscription to the *Journal of The Yoga Institute* is Rs. 10; £1.00; $3.00 payable in advance.

THE YOGA INSTITUTE
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